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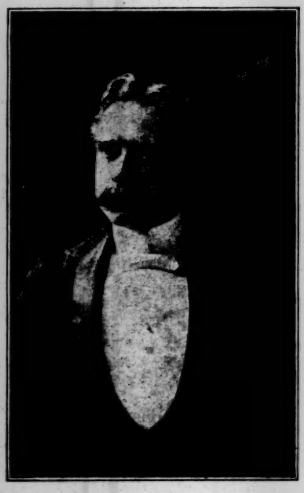

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THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. VII.—(XLVII).—NOVEMBER, 1912.—No. 5.

THE TRADITIONAL IDEA OF SACERDOTAL VOCATION.

CANON LAHITTON, professor of Dogmatic Theology in the Seminary of Poyanne in the diocese of Aire and Dax, published in 1909 a book on Sacerdotal Vocation,[1] which soon became the subject of a widespread controversy. To many his doctrine seemed new and dangerous, calculated to undermine what so many learned and pious men had built up, a high idea of the priestly vocation. Canon Lahitton, on the contrary, contended that his was the traditional view of the Church, and that the opinion now current did not go back any further than the seventeenth century, and consequently was really new in the Church. The question is one that has not merely speculative interest, but must exercise the deepest influence upon the selection of candidates for the holy priesthood.

THE QUESTION.

Canon Lahitton does not raise the question of the necessity of a vocation to the priesthood. All grant this, and it is too clearly expressed by St. Paul: "Nec quisquam sumit sibi honorem sed qui vocatur a Deo tamquam Aaron," as to admit of any controversy. Neither is there question of the gratuity of the call to the priesthood; this is also universally admitted. Father Bacuez[2] well expresses the universal doctrine on this

[1] Lahitton, *La vocation sacerdotale;* Lethielleux, Paris, 1909. *Deux conceptions divergentes de la vocation sacerd.* Paris, 1910.

[2] Bacuez, *Instructions et méditations* à l'usage des ordinands. Paris, 1906, pp. 37.

point when he says: "If one had all virtues and all talents, the purity of an angel, the zeal of Elias, the austerity of John the Baptist, were one a genius or a worker of miracles, nothing could take the place of the character of the priesthood *or give one a right to it.* All theologians and spiritual writers teach that the vocation to the priesthood is a free gift of God, not depending on our own merits, and that no sanctity can give us a right to it. A vocation from God is, therefore, necessary that one be legitimately ordained to the holy priesthood." Naturally the question arises: How are we to know that God calls us to this high dignity? And it is here that Canon Lahitton differs from the opinion generally accepted.

The current teaching is that God places this vocation in the soul of the child, and that it will manifest itself in time by certain indications, called signs of vocation. The vocation is there, in germ as it were, and will by its own strength show itself sooner or later, provided it be not stifled by evil influences and sin. The principal sign, according to these writers, is a certain subjective feeling or inclination, an *attrait,* as the French call it, for the priesthood. One who has a true vocation feels himself, as it were, born to be a priest. The ecclesiastical superiors who are the judges of vocation attest merely its presence, and the official call to orders is but a sanction and approbation of a previously existing call from God.

Canon Lahitton differs radically from this view. Before the official call to orders we cannot properly speak of a vocation; we can only speak of fitness, idoneity, or, if we be permitted to use the word, *vocability.* It is the ministers of the Church who give the vocation in calling to orders. The recruiting of the priesthood belongs to the administration of the Church, and consequently to the *forum externum.* The signs of vocation may be signs of fitness or vocability, but without the actual external call there is no vocation in the proper sense of the word. If an unworthy candidate be called by the bishop, the vocation may be illicit but it is valid, as is also the ordination.

ST. THOMAS AND ST. ALPHONSUS.

St. Thomas (Suppl. q. 36) treating *de qualitate suscipientium hoc sacramentum* (*sc. ordinis*) knows nothing of the necessity of a vocation previous to the official call of the

bishop; all that is demanded by him is "bonitas vitae" and "scientia competens S. Scripturae"; nothing further. "Idoneitas" sums up all his demands on the candidate for orders. And this is true of all the earlier theologians. Beginning with the seventeenth century we find the demand for a vocation, but it is used in the sense of fitness for a vocation; it is vocation "in potentia". That it is used in this sense is evident from the fact that these writers demand no more than St. Thomas did.

St. Alphonsus speaks of vocation and signs of vocation, but an attentive consideration of his doctrine will show that he has in mind only vocability. He demands of the candidate for orders "probitas vitae, scientia competens et recta intentio". These constitute merely fitness and not a vocation for the priesthood. There is, then, between St. Thomas and St. Alphonsus a difference of terminology, not of doctrine. Those whom St. Alphonsus calls "vocatos" St. Thomas calls "dignos". But this is not the case with some later writers; they demand in addition a vocation in the candidate, and reduce the office of the bishop to recognizing and approving this previously existing vocation. They expect the candidate to have an *attrait* for the priesthood, that he should feel himself called for it.

The question, then, in a few words resolves itself to this: How does God make known to the candidate that He calls him to the priesthood? Is it by subjective means acting directly on his faculties or is it by an objective call that comes to him through the legitimate ministers of the Church? Is the call of the bishop the essential element of a vocation, so that the others are but "praerequisita ut legitime vocetur"? This latter view we believe to be the traditional doctrine of the Church.

THE ARGUMENT.

St. Paul makes the call of Aaron the pattern and exemplar of the call to the priesthood of the New Law. "Nec quisquam sumit sibi honorem sed qui vocatur a Deo tamquam Aaron." How was Aaron called? Was it by subjective feeling or even the inspiration of the Holy Ghost? Did he feel himself, as it were, born to the priesthood, or was he called

in an objective, visible, manner by his superiors? Let us read Exodus 28: 1: "Applica quoque ad te Aaron fratrem tuum cum filiis suis de medio Israel ut sacerdotio fungantur mihi." The call came to him from God through Moses, his chief. In like manner the Apostles were called by Christ in an external way: "Veni, sequere me." "Non vos me elegistis," you did not come to Me led by your own inclination, "sed ego elegi vos". There was no subjectivism in their call to be fishers of men; they had not even an idea of it, much less a strong, persevering inclination.

St. Paul in his Epistles to Timothy and Titus describes minutely the qualities of the men to be chosen to the priesthood. Everywhere we find enumerated again and again marks of fitness: "probitas vitae et scientia competens mysteriorum Dei". Nowhere is there the slightest hint as to the need of a vocation manifesting itself through subjective media.[3] Likewise deacons are chosen on account of fitness:[4] "Diaconos similiter pudicos, non bilingues, non multo vino deditos, non turpe lucrum sectantes [probitas vitae], habentes mysterium fidei in conscientia pura [scientia competens]". Not a word about vocation.

If we turn to the Acts of the Apostles to learn the practice of the apostolic Church, we find the same thing, namely an insistence on idoneity, silence on the question of vocation. Take the sixth chapter in which we have an account of the ordination of the first deacons: "Considerate ergo, fratres, viros ex vobis boni testimonii septem, plenos Spiritu Sancto [probitas vitae] et sapientia" [scientia competens]. Once this testimony is received, they are forthwith ordained: "orantes imposuerunt eis manus". St. Paul did the same in regard to Timothy; he accepted the testimony of the faithful concerning his fitness and ordained him (Acts 16). It is this idea that fitness is sufficient for one to be called by the bishop to the priesthood that explains the custom of the early centuries, when men were compelled to receive Holy Orders, whilst others fled to escape the dignity; and this was accounted in them as praiseworthy. We can well understand that

[3] I Tim. 3:1-7; Tit. 2:5; II Tim. 2:2.
[4] I Tim. 3:8-10.

a saint should out of humility refuse the priesthood, and even that he should sacrifice to humility an inclination for the priesthood; but we cannot account it a sign of sanctity to contradict the will of God in his regard, had he felt himself called to the ministry by God. Evidently these saints had not that idea of vocation.

An examination of the teaching of the Church as expressed in her Ritual will lead us to the same conclusion. It may be taken for granted that no one will deny the authority of the Roman Pontifical in giving us the mind of the Church on Holy Orders. The Rite of Ordination is full of instruction concerning the requisites and duties demanded by the various orders. Now, if the Church required an internal vocation in the candidate presenting himself for orders, we have every reason to expect that such a requirement should be mentioned in the Pontifical. And yet we may read it ever so carefully, and not a word nor even an allusion that could be construed in this sense can be found in the whole Pontifical. On the contrary, after the ordinands have been presented to the bishop together with the demand of the Church that he ordain them, the bishop hesitates and first makes inquiry concerning the candidates. The solemnity of the occasion makes it appear that a satisfactory answer to his question is the *conditio sine qua non* of his complying with the request put to him. Reading modern books on vocation we would expect that the question he is about to ask is concerning their vocation: "Scisne illos vocatos esse?" It is not; he seems to know nothing of such a requirement. "Scisne illos dignos esse?" Are they fit, "idonei"? that is the question asked concerning the candidates.

It will be well to recall also the insistence of the Church upon the freedom of the candidate to accept or to refuse the call of the bishop. The candidates for sub-deaconship are told: "Hactenus liberi estis, licetque pro arbitrio ad saecularia vota transire." This freedom to accept or not is difficult of reconciliation with a divine call. Modern writers who insist on the difficulty of salvation for one who neglects his vocation to the priesthood are more logical; yet the Pontifical knows no such doctrine; *licet vobis pro arbitrio;* whichever they do, *licet.* No one has a right to demand ordination on

the strength of a supposed call, and no one, be he ever so fit, is obliged to accept the call of the bishop, at least " de lege ordinaria ".

The Council of Trent gives us the same doctrine. Section 23, *de reformatione,* describes the qualities and conditions that should be found in men to be promoted to orders. Here again where we have every right to expect an insistence upon the necessity of a divine call before the selection of the bishop, we meet with absolute silence on the question. Nor can all these arguments be put aside by the objection that they are negative arguments; since all the passages both from Scripture and ecclesiastical documents are such that silence is inconceivable, except on the supposition of the non-existence of the subject in question. All the instructions of this session of the Council can be summed up in the " Scisne illos dignos esse? " of the Pontifical. " Ordinandorum genus, personam, aetatem, institutionem, mores, doctrinam et fidem diligenter investiget et examinet ", is the injunction put upon the bishop. Chapter 18 urges the bishops to found seminaries, to which are to be admitted only those " quorum indoles et voluntas spem afferat eos ecclesiasticis ministeriis perpetuo inservituros ". It is a question of good character and good will, of idoneity, in a word. The Catechism of the Council of Trent may be considered the best commentary as regards the mind of the Council; it certainly enjoys the highest authority. This tells us in plain words: " Ii autem vocati sunt qui a legitimis ecclesiae ministris vocantur." Not they who feel themselves called, nor yet they who have a strong inclination to the priesthood, nor even they who are " idonei ", but they *who are called by the legitimate ministers of the Church,* have a vocation for the priesthood. The others may have the prerequisites for a call, and thus in a wide sense and according to the usage of good authors may be said to have a vocation, meaning thereby " in potentia "; much in the same sense as we refer to boys just beginning the study of Theology as theologians.

It would be too long to transcribe from the Council of Trent all the wise regulations laid down in this session which bear out our contention; one more will suffice. The Council enjoins that the bishop be guided in his choice by his re-

sources and the needs of the diocese, and this prescription has been often repeated by the Popes, lately by Pius X: "Let bishops promote to orders guided not by the desire or pretentions of the aspirants, but, as the Council of Trent prescribes, by the needs of their diocese." [5] By what right does the bishop close the doors of the sanctuary to one who comes to him called there by God? Evidently the viewpoint of the Council and that of the Popes on sacerdotal vocation is not that of certain modern writers. If God calls, why should man interfere and forbid the following of that call?

THE DECISION.

The *Acta Apostolicae Sedis* of 15 July, 1912, contains a decree on this subject, the text of which is being published, I understand, in this issue of the REVIEW. I translate it here for the greater convenience of the reader.

To the Rt. Rev. Charles M. A. De Cormont, Bishop of Aire, concerning the book entitled *La vocation sacerdotale,* written by the Very Rev. Canon Joseph Lahitton, of the same Diocese.

Monseigneur,

On account of the controversies that have arisen by reason of the two works of Canon Joseph Lahitton on sacerdotal vocation, and on account of the importance of the doctrinal questions connected therewith, our Holy Father, Pope Pius X has deigned to nominate a special commission of Cardinals.

This commission after mature examination of the arguments for both sides, in its plenary session of 20 June last, pronounced the following judgment:

"Opus praestantis viri Josephi Lahitton, cui titulus *La Vocation Sacerdotale,* nullo modo reprobandum esse; imo, qua parte adstruit: 1° Neminem habere unquam jus ullum ad ordinationem antecedenter ad liberam electionem episcopi. 2° Conditionem, quae ex parte ordinandi debet attendi, quaeque vocatio sacerdotalis appellatur, nequaquam consistere, saltem necessario et de lege ordinaria, in interna quadam adspiratione subjecti, seu incitamentis Spiritus Sancti, ad sacerdotium ineundum. 3° Sed e contra, nihil plus in ordinando, ut rite vocetur ab episcopo, requiri quam rectam intentionem simul cum idoneitate in iis gratiae et naturae dotibus reposita, et per eam vitae probitatem ac doctrinae sufficientiam comprobata, quae spem fun-

[5] Encyc. *Pieno l'animo,* 28 July, 1906.

datam faciant fore ut sacerdotii munera recte obire ejusdemque obligationes sancte servare queat: esse egregie laudandum."

In an audience of 26 June, His Holiness Pius X fully approved of the decision of their Eminences the Cardinals, and he charges me to notify your Lordship that you may kindly communicate this to your subject, the Canon Joseph Lahitton, and insert it in full in the *Semaine Religieuse* of your diocese.

I beg you, Monseigneur, to accept the assurance of my devotion, in our Lord.

R. CARD. MERRY DEL VAL.

Rome, 2 July, 1912.

I call attention to the fact that this decree is issued by a special commission appointed to examine this question, and that it is approved by the Holy Father, which facts guarantee its doctrinal importance. The decree insists on the gratuity of the call to the priesthood, brought into question, though not verbally denied, by the theory of a subjective call. It rejects the opinion that vocation consists in a subjective aspiration or inclination, even though we conceive this to be the work of the Holy Ghost, and insists that nothing further should be demanded in the candidate for a legitimate call from the bishop than idoneity, expressed in the three conditions of St. Alphonsus: "probitas vitae, scientia competens et recta intentio". Thus the controversy has been definitely settled in favor of Canon Lahitton's thesis.

THE PRACTICAL CONSEQUENCES.

The decree just quoted outlines clearly the duties of the seminary authorities who are the ordinary delegates of the bishop in the selection of candidates and in the giving of the call to orders. They are instructed to judge of the fitness of the candidate for the priesthood according to his knowledge, probity of life, and right intention. Of the knowledge required they have continual proof in the various examinations held in the seminary. Of the probity of life they can easily judge, provided no evidence to which they have a right is withheld from them. Every Catholic has an interest in the proper selection of candidates for the priesthood; and consequently has an obligation in conscience to make known any

important fact that may have a bearing on it. What is true of the simple faithful is doubly true of the ecclesiastic, especially the pastor; the latter's letter of recommendation is an important item in forming a judgment of the fitness of the candidate, and must consequently give a true picture of him. The Apostles, as we saw, decided entirely according to the " bonum testimonium " of the brethren. We do not hesitate to say that the revealing of important facts binds *sub gravi.*

These means of information, together with several years of continual contact with the student in the seminary, should make the decision of the superiors " de probitate vitae " fairly easy and correct. The right intention is closely bound up with character and piety; where there are natural honesty and solid virtue we have no reason to suspect worldly and unworthy motives.

The confessor is not to decide the vocation of his penitent. His rôle is to advise him to accept or to refuse the vocation he has received or is about to receive. He has no functions *in foro externo,* and has no right to vote on his penitent, nor has he a right to take any steps to obtain for him a call to orders or to prevent such a call being given; in the matter of vocation he is one moral person with the penitent.

The candidate for orders has no reason to be anxious about his vocation; all that is required of him is to show himself as he is, to deal openly and honestly with his superiors and to leave the judgment of his fitness to them. He need not enter into subjective, psychological analyses, by their very nature elusive and illusive. " Saepe sibi de se mens ipsa mentitur," says St. Gregory.[6] The whole question is to be decided by his superiors on objective grounds upon which they can have the necessary evidence to form a correct judgment. One who has been honest and open with his superiors, avoiding all hypocrisy, can accept the call to orders when it comes to him with good conscience, knowing that it comes from God through the bishop whom the Holy Ghost appointed to rule the Church. Such a consciousness of a true and legitimate vocation, not subject to doubt, will be for him a great consolation through life. He has no suspicion lest he deceived himself into think-

[6] Pastoral, c. 9.

ing that he had a vocation, but he knows that he received it honestly.

The priest on the mission is by his very office a recruiting officer for the priesthood. A true priest will be anxious to send good boys to the seminary, so that when his course is run he may say: "Non omnis moriar": I have left others to take up my work in the vineyard of the Lord. When he finds a boy who is intelligent, docile, and pious, who gives hope that he will be a good priest, he will direct his mind and steps to the seminary. He does not seek a boy who has a vocation, but he seeks *a candidate for a vocation.* Fitness alone will decide the matter. He will not wait for the boy himself to speak first on the subject, for some of the best might be lost for the priesthood by this method. A boy of twelve cannot be expected to have that knowledge of the priesthood that would enable him to form a rational judgment about his taking upon himself the obligations of the priesthood. Let him go to the seminary, where he will learn more about it and be better able to judge. Many a boy with a strong inclination to the priesthood owed it to ambition, vanity, or other worldly motive, even unknown to himself. We should therefore not exaggerate its importance. It should not be a matter of feeling or sentiment, but of rational decision. In the past the decision of entering the priesthood has often been allowed to hinge on childish fancy; not that we underestimate the importance of an inclination for the priesthood, but that its importance has been overestimated, especially when it was made the deciding factor.

If the priest be guided in his choice by the consideration of fitness only, he will no doubt find many candidates in his parish; the increase of students in the seminary will enable the bishop to make a more judicious selection and thus raise the standard of requirements. In this manner the right understanding of the doctrine defended in the foregoing pages will work for the greater good of the Church, improving the priesthood both quantitatively and qualitatively.

EDMUND J. WIRTH.

St. Bernard's Seminary, Rochester, N. Y.

THE BIBLICAL COMMISSION AND THE SYNOPTIC GOSPELS.

THE three recent decrees of the Biblical Commission emphasize for Catholics the importance of studying the questions connected with our Synoptic Gospels. The first decree was issued 19 June, 1911, and deals with the author, the time of composition, and the historicity of St. Matthew's Gospel. The second decree is dated 26 June, 1912, and determines the authorship, the time of composition, and the historical character of our second and third Synoptic Gospels. The third decree was published on the same day, and serves as a guide to the student of the Synoptic Problem.

According to the Biblical Commission, our first Gospel has the Apostle St. Matthew for its author; it was written before the other Gospels, in the language of the Palestinian Jews; it was not written after the destruction of Jerusalem, and the words of St. Irenæus [1] do not force us to place its composition after St. Paul's arrival in Rome; St. Matthew did not write a mere source of our present first Gospel, consisting of sayings and discourses of Christ, but the original Gospel of St. Matthew is substantially identical with our Greek Gospel according to St. Matthew; we cannot consider the contents of the first Gospel as untrue or at variance with historical reality; and there is no solid foundation for the opinion which throws doubt on the authenticity of the first two chapters of the first Gospel, or on Mt. 14: 33; 16: 17-19; 28: 19-20.

The second decree of the Biblical Commission insists on the following tenets: our second and third Gospels were written by St. Mark and St. Luke respectively; this authorship of St. Mark and St. Luke extends to Mk. 16: 9-20 and Lk. 1-2; 22: 43-44; the canticle usually called Magnificat is not to be attributed to St. Elizabeth, but to Our Blessed Lady; as to the chronological order of the Synoptic Gospels, St. Matthew wrote first, St. Mark second, and St. Luke third, though St. Matthew's Palestinian Gospel may have been translated into Greek after the second and third Gospels had been written; the second and third Gospels were not written after the destruction of Jerusalem; nor was the third Gospel composed after the siege of Jerusalem had begun; St. Luke's Gospel was

[1] Adv. hær., III, i, 2.

written before the Book of Acts, and therefore before the end of St. Paul's Roman captivity; St. Mark wrote according to the preaching of St. Peter, and St. Luke according to the preaching of St. Paul, though both evangelists had access to other sources either oral or written; the contents of both the second and the third Gospel are historically true.

In its third decree the Biblical Commission touches upon the Synoptic Problem. The resemblances and discrepancies found in the Synoptic Gospels may be explained by the hypothesis of dependence of a later Gospel on an earlier, or by the hypothesis of tradition whether written or oral. But the so-called hypothesis of two sources does not harmonize with the foregoing statutes of the Biblical Commission and cannot be freely defended.

We shall draw attention to a few points in which the late decisions of the Biblical Commission have a practical bearing on the study of the Synoptic Gospels. Until last year the student of these Gospels was not bound to assume any definite order of succession. In our former contributions on the Synoptic Problem we have shown that scholars have tried every possible combination of the first three Gospels in order to find a satisfactory solution. The decree of 19 June, 1911, limits this freedom in so far as to assign the first place to St. Matthew's Palestinian Gospel, insisting however that this Palestinian Gospel is substantially identical with our Greek Gospel of St. Matthew. Even with this limitation, H. Pasquier, Superior of the Grand Seminary in Tours, was still free to publish his work *La solution du problème synoptique*,[2] in which he partially revived the views of Clement of Alexandria and Griesbach. According to Pasquier, St. Matthew wrote his Palestinian Gospel A. D. 41, and St. Luke composed his "former treatise" between A. D. 50 and 54; St. Mark harmonized the two, after A. D. 55, during St. Peter's second journey to Rome. St. Luke did not know St. Matthew's Gospel, and does not depend on it for his facts; but in his report of our Lord's words he depends on the first Gospel indirectly, in as far as he utilizes written extracts from St. Matthew which were circulating among the early Christians.

[2] Tours, 1911, Mame.

The Abbé advances eight proofs for the fact that St. Mark wrote after St. Matthew and St. Luke; he considers each of the eight as convincing even when taken singly, and believes that they are simply unanswerable, when taken together.

But the Abbé's arguments are not as impregnable as he thinks they are; even the principal proof for his theory is unsound. It consists of the consideration that the second Gospel contains nothing, if we except a few minor details, that is not contained in either of the other two Synoptic Gospels. Hence Pasquier argues: either St. Matthew and St. Luke, writing after St. Mark, divided the material of the second Gospel between them so as to omit nothing excepting a few details of secondary importance, or St. Mark, writing after the other two evangelists, took his material from the first and third Gospels, adding a few minutiæ not found in those Gospels. As the former of these two alternatives is practically impossible, we must admit the latter. The learned writer does not remember that this argument is advanced by those who solve the Synoptic Problem by the theory of tradition either written or oral. They maintain that St. Mark and St. Luke committed to writing the preaching of St. Peter and St. Paul respectively, and that St. Matthew adapted and enlarged the Jerusalem catechism for his Jewish readers. Now, St. Peter must have adapted the original Jerusalem catechism to his Roman audience, adding for this purpose some parts from St. Paul's preaching; thus St. Peter's teaching, and consequently the second Gospel, present only material substantially contained in the first Gospel and the third. If it be considered improbable that St. Peter himself should have adopted portions from St. Paul's preaching, we may suppose that St. Mark, who had been St. Paul's companion on part of his first missionary journey, added portions from his former master's teaching to St. Peter's preaching. At any rate, it is quite certain that the Abbé Pasquier would not have expressed such unlimited confidence in the solidity of his arguments, if he had written after 26 June, 1912, the date on which the Biblical Commission published its last two decrees.

Before the decrees of the Biblical Commission, Catholics were free to discuss within certain limits the date of composition of the three Synoptic Gospels. Catholic critics were not

wanting who placed the origin of St. Luke's Gospel and the Greek rendering of St. Matthew's after the beginning of the siege of Jerusalem, A. D. 70. Now it has been decided that the Gospels of St. Mark and St. Luke, and therefore also the Palestinian Gospel of St. Matthew, were written before the destruction of Jerusalem, and even before the beginning of its siege. The opinions of the critics as to the date of the Gospels (and of the other books of the New Testament) may be studied in Moffatt's *Introduction to the Literature of the New Testament.*[3] The work belongs to the International Theological Library, and forms a counterpart to Driver's excellent work on the literature of the Old Testament. The bibliography is quite good, extending even to Catholic works, and the survey of the literary problems concerning the New Testament is fairly satisfactory. It is, therefore, to be regretted that the tone of the writer is not more conservative in a book intended for students. For instance, Hebr., Ephes., and the Pastoral Epistles are said not to be written by St. Paul; St. John is said to have suffered martyrdom rather early, so that he cannot be the author of the Johannine literature; among the Catholic Epistles, only I. Pt. is assigned to the first century. Mr. Moffatt assigns also to the Synoptic Gospels a rather late origin: the first Gospel he places between A. D. 70 and 110; the second, between A. D. 60 and 70; the third, about A. D. 90.

When Mr. Moffatt wrote his work, he was not acquainted with the results reached by Harnack in his recent publication entitled *Neue Untersuchungen zur Apostelgeschichte und zur Abfassung der synoptischen Evangelien.*[4] Prof. Harnack maintains that the author of the so-called We-portions of Acts is the author of the whole Book of Acts; there is no contradiction between the Paul of Acts and the Paul of the Epistles. Now, the Book of Acts was certainly written before the destruction of Jerusalem; hence the Gospel of St. Luke, and therefore also the second Gospel and the Logia, or Q, must have been written before Jerusalem's fall. Possibly even the first Gospel belongs to that early date. In fact, the Pro-

[3] Edinburgh, 1911: Clark.

[4] Beiträge zur Einleitung in das Neue Testament, Leipzig 1910, Hinrichs.

fessor places the Book of Acts before the death of St. Paul, A. D. 62; the third Gospel, about A. D. 60; the second Gospel, still earlier; the first, about A. D. 70. This is at first sight a long step back to tradition. To prevent any illusion, the writer warns his reader that the antiquity of a writing is no guarantee of its historicity; though he approaches the tenets of ecclesiastical tradition as to the dates of the Synoptic Gospels, he does not grant them any historical reliability. He compares the Gospels to shaking girders which do not become more solid because they are proved to be more ancient than had been believed. The legendary elements discovered by critics in the Synoptic Gospels do not demand that their composition be placed at the end of the first century. These legends could easily be developed at an early hour among the Jewish Christians of Palestine; even the first chapters of the Gospels of St. Matthew and St. Luke do not require any Hellenistic influence. The Gospel story of the infancy contains an historical foundation which has been covered by legendary developments. But it must be remembered that Harnack's historical foundation is void of any miraculous element.

It may here be added that W. C. Allen has contributed to the *Expository Times* (XXII, 349-352) an article entitled "Harnack and Moffatt on the Date of the First Gospel". The writer shows from internal evidence that the first Gospel must have been written earlier than the date assigned to it by either Harnark or Moffatt. The character of the Gospel shows that it was intended for Jewish Christian readers, and such a work would hardly have been composed after, or about, 70 A. D.

A third point important for Catholic students is the attitude of the Biblical Commission toward the so-called hypothesis of two-sources adopted by most modern non-Catholic critics as the best solution of the Synoptic Problem. Among its main adherents we may mention H. J. Holtzmann, Harnack, and Bernhard Weiss; even such Catholic scholars as Camerlynck, Coppieters, Ermoni, Lagrange, Barnes, Gigot, and Sickenberger are not averse to it. But the hypothesis cannot be said to have been generally adopted by Protestant writers; Baur and his school, Th. Keim, Hilgenfeld, Bolliger, and Th. Zahn are not found among its patrons. And what are the two

sources the use of which is said to solve substantially the Synoptic Problem, or explain the resemblances and discrepancies found in the first three Gospels? The first source is the Gospel of St. Mark, which is supposed to have been utilized not only by St. Luke but also by the author of our Greek St. Matthew. The second source is the document called Logia and technically denoted by Q, written by St. Matthew in Aramaic, and utilized by St. Luke and the author of the Greek St. Matthew for the material common to these two evangelists but not found in the second Gospel. These are the main outlines of the hypothesis of two sources; whether the first source was exactly identical with our present second Gospel, and whether the second source was utilized only by the first and third evangelists, or also by the second, these and similar questions indicate merely accidental variations of the theory of two sources.

How is this hypothesis affected by the decisions of the Biblical Commission? Three paragraphs of the decree issued 19 June, 1911, appear to oppose it: St. Matthew is said to have written before the second and third evangelists; the work thus written by St. Matthew was not a bare collection of sayings and discourses of Jesus Christ; furthermore, this work of St. Matthew is *quoad substantiam* identical with our present Gospel according to St. Matthew. At first sight, these decisions destroy the hypothesis of two sources; but Prof. Sickenberger, of Breslau, has tried to show how the hypothesis might be combined with the prescriptions of the Biblical Commission: St. Matthew, he tells us, wrote his *Palestinian* Gospel before the other Synoptists, so that St. Mark may still be regarded as prior to, and the source of, the third Gospel and the *Greek* St. Matthew; again, the moderate adherents of the hypothesis of two sources consider the Aramaic work of St. Matthew as a real Gospel, not as a mere collection of sayings and discourses of our Lord; finally, the substantial identity between the Aramaic and the Greek Gospel of St. Matthew may be explained in a wider sense, so that the Greek Gospel may have received non-substantial additions taken from St. Mark.[5] In fact, the Professor appears to believe that the Biblical Com-

[5] Cf. *Biblische Zeitschrift*, 1911, pp. 391-396.

mission ought to have denied the existence of a common source of the Greek Matthew and the third Gospel, if it had intended to oppose the hypothesis of two sources.

Prof. Sickenberger is not the only Catholic writer who maintained this opinion; L. Vénard, for instance, harmonizes the hypothesis of two sources with the first decree of the Biblical Commission in the same way:[6] St. Matthew wrote his Aramaic Gospel before the other synoptists published their Gospels; the Aramaic Gospel is identical with the Logia of Papias, and with Q of the critics, so that it is not a collection of mere sayings and discourses; its substantial identity with the Greek Gospel of St. Matthew must be understood in a wider sense.

Such is the harmony which certain Catholic writers have endeavored to establish between the decision issued by the Biblical Commission on 19 June, 1911, and the hypothesis of two sources. M. Vénard proposed it before he was acquainted with the decision of the Commission issued on 26 June, 1912. He proposed it, moreover, in order to reconcile with the teaching of the Biblical Commission the tenet of Fr. Lagrange expressed in the author's recent commentary on the second Gospel:[7] "It is considered as settled," Fr. Lagrange writes, "that the second Gospel—or a gospel more like the second than any other—is the common source of the first Gospel and the third." Karl Kastner in his review of Fr. Lagrange's work[8] gives us perhaps a more satisfactory explanation of the author's attitude. Fr. Lagrange, we are told, does not wish to say the last word as to the value of the hypothesis of two sources, but in his discussion with the critics who are adherents of the hypothesis he must stand on a common basis with them. As far as the hypothesis of two sources is concerned, Fr. Lagrange argues with the critics just as a scholastic philosopher may argue with his opponent on a *dato et non concesso* basis.

In a *Post-scriptum* to his article, M. Vénard tells us[9] that the Biblical Commission in last year's decree implicitly pro-

[6] *Revue du Clergé français*, 15 July, 1912, p. 167, note.
[7] *L'Évangile selon saint Marc*, Paris, 1911, Lecoffre.
[8] *Biblische Zeitschrift*, 1911, pp. 400 f.
[9] *Revue du Clérge français*, 15 Aug., 1912, pp. 473 f.

nounced against the hypothesis of two sources by the very fact that it insisted on the substantial identity of St. Matthew's Greek Gospel with his Palestinian Gospel. Such a view of the substantial identity had been advocated by Fr. V. Murillo in his article contributed to the *Civiltà Cattolica;*[10] the writer maintains that the identity in question extends to both contents and arrangement of material. Accidental differences between the Palestinian and the Greek Gospel of St. Matthew may be admitted to exist. If the differences were to extend to contents or arrangement, St. Matthew would be the author of the Greek Gospel in an indirect way, and such an indirect authorship is not a sufficient reason, according to Fr. Murillo, for calling the apostle simply the author of the Gospel published under his name. To return to M. Vénard's *Post-scriptum,* the writer grants that in this year's decree the Biblical Commission formally declares that a main common dependence of our first and third Gospels on the Gospel of St. Mark and the collection called Logia cannot be admitted.

Did the Catholic student lose much or anything by this decision of the Biblical Commission? If any of the certain results reached by the adherents of the hypothesis of two sources are based on true principles of criticism, they will remain true for the Catholic student too; but it is to be feared that many of the so-called critical results are in the last instance based on the principles of syncretism or of historical development. In this respect the criticism of the Synoptic Gospels resembles the Pentateuchal criticism; we must constantly distinguish between facts and inferences drawn from mere critical assumptions. By way of illustration, we may call to mind Prof. Harnack's four stages of early Christian development: first, Jesus preaches the kingdom of God; secondly, He claims to be the Messias, and sets forth the doctrine of the atoning value of His death; thirdly, there is the gospel of the early Christian community concerning the death of Christ; fourthly, St. Paul's theology completes the Christian system. Naturally, the sacred text will have to be adapted in one way or another so as to correspond to these a priori stages.

[10] LXIII, I, 62-69; cf. LXII, I, 443

What has been said about Harnack is eminently true of Loisy.[11] Up to about ten years ago, the critics usually agreed that the Gospel of St. Mark was homogeneous, and was not composed of any other written documents. But M. Loisy, after examining its peculiarities of language and style, its inconsistencies of composition, and the main drift of its various parts, distinguishes four groups of documents in the Gospel: the first group contained only a simple account of Jesus of Nazareth with the essential facts of His Galilean ministry, of His Messianic manifestation in Jerusalem, and His death on Golgotha; the second group contained additions of miracles and prophecies; the third, sayings and parables illustrative of the teaching of Jesus; fourthly, the final redactor of the Gospel made a few additions, gave the second Gospel its actual form, and introduced its general point of view.

If M. Loisy's work had stopped here, it would be little else than an exhibition of critical acumen. But now begins his a priori work, and this poisons the whole process. The first document is said to correspond with the Christianity of St. Peter and the Galilean apostles for whom Jesus was only the Jewish Messias circumscribed by the horizon of Judaism. The second document is held to represent the legendary development of a few extraordinary cures of sick people whom Jesus had healed, together with a pious application of Old Testament prophecies to Jesus. The third document too is supposed to be an enlargement of what the apostles remembered of our Lord's sayings and discourses. Lastly, the fourth element added by the final redactor, is regarded as derived from St. Paul's Christianity.

St. Paul's doctrine is said to be a poem of redemption determined as to place and time by the historical existence of Jesus Christ. The earthly career of Jesus has no meaning for the apostle; his whole interest is centered in Christ's death and resurrection, for herein lies the principle of salvation which every believer must appropriate to himself by the mysterious rites of Baptism and the Eucharist. According to St. Paul, Jesus is no longer the king of a regenerate Israel, but He is a Divine Saviour of the world after the manner of Osiris,

[11] *Jésus et la tradition évangélique*, Paris, Nourry; *L'Évangile selon Marc*, Paris, Nourry.

Adonis, Attis, and Mithra. Thus St. Paul universalizes the national Jewish hope, and creates a Christianity that can be propagated in the pagan world.

Loisy's views are dealt with in a special way by Fr. Lagrange in his commentary on St. Mark. Fr. Lagrange differs from M. Loisy in the use of the sacred text; Loisy treats his texts as prisoners at the bar: Lagrange treats them as witnesses. Fr. Lagrange differs from Loisy also in his view of the so-called Paulinism of the second Gospel; Lagrange does not find any literary Paulinism in St. Mark, i. e. no influence of the Pauline Epistles on the vocabulary and the style of St. Mark; he does not find any doctrinal Paulinism in the second Gospel, i. e. the second Gospel does not contain any particular teaching that was truly originated, and not merely developed, by St. Paul; he does not find any partisan Paulinism in the second Gospel, i. e. the second evangelist does not belittle the Twelve in order to emphasize the importance of St. Paul. Thirdly, Fr. Lagrange differs from Loisy as to the sources of the second Gospel; Loisy admits among the sources documents different in age and tendency of doctrine, while Lagrange points out the relation of the second Gospel to the preaching of St. Peter, and insists on the unity of authorship of the Gospel.

If the sources of the second Gospel are uniform in their teaching, and if there be no Paulinism in the Gospel, the whole theory constructed by Loisy falls to the ground. The purely literary arguments advanced by Loisy for the existence of four strata of documents in the second Gospel are not strong enough to prove such a tenet; Loisy himself would be the first to proclaim their inconclusiveness, if his a priori theories of syncretism and historical development of Christianity did not agree with a composite Gospel of Mark.

While the decrees of the Biblical Commission safeguard Catholic students against such extravagances as those of Harnack and Loisy, they also point out the direction, less spectacular but more solid than the critical hypothesis of two sources, in which the solution of the Synoptic Problem may be found.

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THE CURE OF INTEMPERANCE.

If weakness may excuse,
What murderer, what traitor, parricide,
Incestuous, sacrilegious, but may plead it?
All wickedness is weakness: that plea, therefore,
With God or man will gain thee no remission.
Milton: *Samson Agonistes.*

AMONG the questions that have recently engaged the serious attention of national charity conferences, civic reform clubs and medical science is the modern treatment of inebriety. The clergy must claim undoubtedly the largest share in the responsibility of undertaking and furthering a reform which must rest chiefly on a moral basis. The vice of intemperance, with its integral parts, gluttony, drunkenness, and unchastity, brings to the priest for healing more sin and misery than any other form of revolt against the law of God. The concupiscence of the flesh is the predominant sin of the vast majority of the human family, and is the cause of at least one-third of all the pauperism and crime in civilized nations. There is good reason for the opinion that this vice also is the main source of insanity and other diseases directly or indirectly. Gluttony alone (overeating is the euphemism) fills a thousand graves whilst war and pestilence together fill ten. An amazing number of "martyrs to pain", who pass through life in an incense cloud of sympathy, are martyrs to their bellies; and most of those eminent citizens that have "broken down from overwork", and are constrained to take long vacations and distant voyages, are broken down from overwork with the knife and fork. Work, when honest, is a cure for disease, not a force to break one down; worry, which is a vicious lack of confidence in God and of other virtues, and intemperance, break men down.

Drunkenness, the second part of intemperance, in all northern nations is found in every caste of society; and that form of the vice wherein the offender is a tippler rather than an evident drunkard, and shows symptoms of all the physical and moral lesions of the drunkard, is commonest where it should be least known. Over ninety per cent of the Bright's disease, rheumatism (whatever that is), neurasthenia, unfitness for duty, brought to the medical man for cure by merchants, lawyers, physicians, and clergymen, is caused by over-

eating and more or less whiskey for the stomach's sake. The theories in medicine on whiskey as a panacea for all the ills of middle life, inflicted upon suffering physicians by gentlemen (otherwise intelligent) are infinite. No person has ever yet taken habitually two or three drinks of whiskey daily, or a pint of claret, and escaped chronic alcoholism; and when such a patient comes to a physician and prates about "breakdown from overwork", or "the will of God", and the like, he is a hypocrite or a fool—usually both.

These tipplers are often almost as resistant to treatment as the public drunkard, but the real drunkard is more important to the readers of this REVIEW; he is more helpless, and his reformation depends largely on the charity of the priest. A drunkard will listen to his pastor when the advice of a layman would be deemed intolerable meddlesomeness. Despite, however, the zeal of the priest, who strives honestly to cure the soul of the drunkard, the results are discouraging. The chief reason for this failure is that the efforts commonly made in opposition to alcoholism are too specialized. They try to plant sobriety in a soil not fitted for it. Sobriety is only a part of temperance, and temperance itself is but one indivisible phase of that spiritual unity called the cardinal virtues. The drunkard must aim at the acquisition in the natural order of all the cardinal virtues, or their reception in the supernatural order, since he is lacking in each of these almost as much as he fails in temperance, and temperance will never come to anyone unaccompanied by the other virtues. When the drunkard, striving toward a new life, acquires these virtues, sobriety is added as a matter of course.

Again, it is impossible, short of a miracle of grace, to cure a drunkard whilst the physical effects of the drug he is taking are present. Therefore before applying moral treatment, physical elimination of the poison must be accomplished. In this series of articles, therefore, the physical side of alcoholism will be first given, and a sufficient untechnical explanation of its pathological effects to show the gravity of this evil, and thereafter the methods of physical and moral treatment to bring about a cure. The physical treatment will be given in detail, because even physicians are not yet conversant with the late successful methods, since they are not in the text-books.

This first paper, on the Physiology and Pathology of Alcoholism, describes the various alcohols, alcoholic beverages, and alcoholic patent medicines; the action of ethylic alcohols on the circulation, respiration, digestion, muscular and mental energy, and the thoracic organs; alcoholism in the infectious diseases; the alcoholic insanities; the marks of insanity; delirium tremens, alcoholic mania, melancholia, persecutory insanity, amnesia, dipsomania, and Korsakow's psychosis.

The second part, on Heredity and the Medical Treatment of Alcoholism, will discuss alcoholism and heredity; the exaggeration of the influence of heredity in morality; parental alcoholism and physical degeneracy in offspring; alcoholism and general insanity; racial alcoholic insanity; idiocy, imbecility, crime, pauperism, occupation, in their connexion with alcoholism; legislative opposition to alcoholism; the treatment of alcoholism in English and American institutions; the physical or medical treatment of alcoholism.

The third article, the Ethics of Intemperance and its Opposing Virtues, will treat of intemperance and free will, the nature of intemperance; the notion of morality; the ethics of drunkenness, general anesthesia, and chronic alcoholism from recent physical data; the passions and their control; the cardinal virtues, their inseparability, their allied virtues, and opposing vices.

The fourth article, the Natural and Supernatural Cure of Drunkenness, will present the natural moral means for curing drunkenness in the man that is not a Christian; the classification of drunkards; and it will show that after the physical craving for alcohol has been removed by medical means the patient must aim at the acquisition of the four cardinal virtues to secure sobriety, and it will point out the error of concentrating on sobriety alone; it will suggest also the supernatural moral means for curing drunkenness; discuss briefly the fundamental notions of the supernatural life, grace, sin, redemption, the gifts of the Holy Ghost, the supernatural virtues, the sacraments, and describe the use of these means by the person striving toward sobriety.

THE PHYSIOLOGY AND PATHOLOGY OF ALCOHOLISM.

In a person given up to chronic alcoholism all physical organs and tissues, and every spiritual faculty, show symp-

toms of absolute or relative deterioration. He has physiological and extramental faculties, as sensation, imagination, and the conservation of sensible experience; he has intellectual cognition, and spiritual memory; and in appetitive, or conative, activity he has sensuous desires and organic appetite, spiritual desires and volition, intellect, memory, and will. All these undergo degenerative changes as effects of his physico-moral disease. As the disease is both physical and moral its treatment is physical and moral. Therefore in the first part of this study of alcoholism the physical lesions caused thereby, and that medical treatment of the drunkard which is an essential preparation for the moral treatment, are considered. In the second part of the treatise the method for attempting a cure of the moral degeneracy incident to chronic alcoholism is developed.

In the production of the physical symptoms grouped under the title Alcoholism the chief intoxicants are ethylic and methylic alcohols. Propyl, butyl, and amyl alcohols, and certain aldehydes also have influence, but ethylic alcohol is the most important toxic agent.

Methylic, or wood, alcohol (called also Columbian, Colonial, Union, Eagle, and Green-Wood Spirit) is used to adulterate cheap whiskey. The characteristic odor of the "dive", and sometimes of the breath of the common sot, is like that of methylic alcohol, but is usually from amylic alcohol in cheap new whiskey. E. Harnack[1] found that methyl alcohol in itself is not very toxic (not nearly so much as the other alcohols that contain more carbon), but it becomes very toxic in the body tissues by gradual oxidation into formic acid. Methyl alcohol selects the nervous elements, and the oxidation affects especially the nervous system.

This alcohol is, then, in its final results very poisonous; and more so to some individuals than to others—two teaspoonfuls have caused full and permanent blindness. In one series of 275 cases of methylic alcohol poisoning there were 122 deaths, and 153 instances of complete and incurable blindness.[2] In New York City, in the winter of 1904-1905, there were 25

[1] *Deutsche medizinische Wochenschrift.* Berlin. Vol. 38, n. 8.
[2] Osler: *Modern Medicine.* Philadelphia. 1907. Vol. 1, p. 161.

known deaths from methylic alcohol used in cheap whiskey. In all poisoning by this drug there is a fatty degeneration of the liver.

Propyl, butyl, and amyl alcohols, and an aldehyde, furfurol, in combination make fusel oil. In England amylic alcohol is sometimes called fusel oil. This oil may be present in new whiskey and cause evil effects, but the group of alcohols in old whiskey are oxidized into various flavors.

Ethylic alcohol, as has been said, is the chief cause of the group of symptoms called alcoholism. The distilled liquors, whiskey, brandy, gin, rum, contain from about 25 to 80 per cent alcohol; fortified wines, like Sherry, Madeira, and Port, from 15 to 22 per cent; champagne and clarets, about 9 per cent; Rhine wines, 7 to 12 per cent; malt liquors, from 5 to 8 per cent; and beer, 2.5 to 5 per cent.

The table complied for the Committee of Fifty, and published in their report on *The Liquor Problem* is as follows, with variants added in the last column from Wood's *Therapeutics:*

	Percentage of Alcohol.		
	Average.	Range.	Wood's Table.
French claret	8	6—12	9.10—17.1
French white wines	10.3	9—12	——
Burgundy	——	——	10.1 —14.5
Rhine wines	8.7	7—12	——
Sherry	17.5	16—20	——
Madeira	15.4	15—16	19—24
Sauterne	——	——	14.2
Champagne	10	8—11	12.6 —14.8
Port	——	——	16.8 —25.8
American champagne	8	6—10	——
American lager beer	3.8	1—7	——
Vienna and Munich beer	4.8	3—5	——
English ale and porter	5	3—7	——
Hard cider	5	4—8	5.2 — 9.8
Brandy	47	40—50	53.9
Whiskey, American, best	43	41—48	——
Whiskey, American, common	35	25—43	——
Whiskey, Scotch, Irish	40	36—43	53.9 —54.3
Rum	60	40—80	——
Gin	30	20—40	51—60

In the table in Wood's *Therapeutics* [3] the averages made by Brande, Julia-Fontenelle, Christison, and Bence-Jones, are somewhat higher than those in the table compiled for the Committee of Fifty.

Alcohol is used in all medicinal tinctures, and it is the chief ingredient in most of the popular proprietary tonics. The chemist of the Massachusetts State Board of Health [4] analyzed about sixty of the American proprietary tonics, and found that the weakest is twice as strong in alcohol as beer, most of them stronger than the heaviest wines, and a number as strong as whiskey.

	Percentage of alcohol by volume.
"Best" Tonic	7.6
Carter's Physical Extract	22
Hooker's Wigwam Tonic	20.7
Hoofland's German Tonic	29.3
Hop Tonic	7
Howe's Arabian Tonic, "not a rum drink"	13.2
Jackson's Golden Seal Tonic	19.6
Liebig Company Coca Beef Tonic	23.2
Mensman's Peptonised Beef Tonic	16.5
Parker's Tonic, "recommended for inebriates"	41.6
Schenck's Sea Weed Tonic, "entirely harmless"	19.5
Atwood's Quinine Tonic Bitters	29.2
L. T. Atwood's Jaundice Bitters	22.3
Moses Atwood's Jaundice Bitters	17.1
Baxter's Mandrake Bitters	16.5
Boker's Stomach Bitters	42.6
Brown's Iron Bitters	19.7
Burdock's Blood Bitters	25.2
Carter's Scotch Bitters	17.6
Colton's Bitters	27.1
Copp's White Mountain Bitters, "not alcoholic"	6
Drake's Plantation Bitters	33.2
Flint's Quaker Bitters	21.4
Goodhue's Bitters	16.1
Green's Nervura	17.2
Hartshorn's Bitters	22.2

[3] Eleventh edition. Philadelphia. 1900. P. 828.
[4] Document No. 34.

Hoofland's German Bitters, "free from alcoholic stimulants"	25.6
Hop Bitters	12
Hostetter's Stomach Bitters	44.3
Kaufmann's Sulphur Bitters, "no alcohol"	20.5
Kingsley's Iron Tonic	14.9
Langley's Bitters	18.1
Liverpool's Mexican Tonic Bitters	22.4
Paine's Celery Compound	21
Pierce's Indian Restorative Bitters	6.1
Puritana	22
Porter's Stomach Bitters	27
Pulmonine	16
Rush's Bitters	35
Richardson's Concentrated Sherry Wine Bitters	47.5
Secor's Cinchona Bitters	13.1
Shonyo's German Bitters	21.5
Job Sweet's Strengthening Bitters	29
Thurston's Old Continental Bitters	11.4
Walker's Vinegar Bitters, "contains no spirit"	6.1
Warner's Safe Tonic Bitters	35.7
Warner's Bilious Bitters	21.5
Wheeler's Tonic Sherry Wine Bitters	18.8
Wheat Bitters	13.6
Faith Whitcomb's Nerve Bitters	20.3
Dr. William's Vegetable Jaundice Bitters	18.5
Whiskol, "a non-intoxicant stimulant, whiskey without its sting"	28.2
Colden's Liquid Beef Tonic, "recommended for the treatment of the alcoholic habit"	26.5
Ayer's Sarsaparilla	26.2
Thayer's Compound Extract of Sarsaparilla	21.5
Hood's Sarsaparilla	18.8
Allen's Sarsaparilla	13.5
Dana's Sarsaparilla	13.5
Brown's Sarsaparilla	13.5
Corbett's Shaker Sarsaparilla	8.8
Radway's Resolvent	7.9

These tonics are a source of alcoholism; but now the United States government obliges their makers to indicate on the label the alcoholic content. This trick of making tonics popular by putting alcohol in them is old. The Philadelphia Medical Society in 1821 protested against the use of certain tinctures

because they led to alcoholism, and in 1851 popular alcoholic patent medicines were Bateman's Pectoral Drops, Jesuit's Drops, Huxham's Compound Tincture of Bark, Duffy's Elixir, Squier's Elixir, Friar's Balsam, and many others; all of which contained much alcohol and caused drunkenness.

Many of the elixirs used to-day in medicine have a high alcoholic content. The official Aromatic Elixir has about 25 per cent; the official Elixir of Calisaya and the Digestive Elixir, also official, are strongly alcoholic. The official Beef, Wine, and Iron is a popular beverage in prohibition districts.

The action upon man of spiritous drinks is in ratio to their alcoholic content, but ingredients other than alcohol also have marked intoxicant influence: malt liquors, for example, irritate far beyond their alcoholic strength. Beer contains, besides alcohol, extractives, salts, sugar, dextrose, lactic acid, and lupulin, which is the active principle of hops. Lupulin depresses the nervous system. Lager beer has less alcohol and less sugar than other beers; stout and porter more sugar. Sweet cider contains sugar, and after this ferments rough or hard cider is formed. Sour cider is an intestinal irritant. This liquid dissolves lead, and may cause lead poisoning if run through lead pipes. Malt liquors tend to store fat in the body. They are a common source of gout. Sweet cider causes gout; hard cider does not. The ordinary adulterants of beer are picric acid, strychnia, quassia, chiretta, and Cocculus Indicus—all as substitutes for hops.

In the fermentation of wine, when all the sugar has been changed into alcohol the wine is said to be "dry"; if some sugar remains, the wine is "sweet". The "body" of a wine is the amount and blending of the sugar and extractives. The "bouquet" is the perfume; when this bouquet is perceived in the mouth it is called the "aroma". The bouquet comes from ethers formed in the process of maturing. Roughness is due to tannic acid. Only red wines have tannic acid, and this acid and the red color come from the skins of the grapes which are left in the fermenting juice or must. Sparkling wines contain free carbonic acid. Champagne has less alcohol than is found in the heavy wines, but more sugar.

The acrid taste of new and cheap whiskey is caused by amylic alcohol, and this alcohol causes headache, and a pecu-

liar smell of the drunkard's breath. Ethylic alcohol has not these effects.

Gin is obtained by the distillation of unmalted grain. It has from 20-40 per cent alcohol (sometimes much more) and a little sugar. Oil of juniper is used to flavor it, and this oil acts as a diuretic. Unlike other spirit, gin does not improve by keeping.

Rum is obtained from molasses; it is flavored with butylic ether, and it contains from 40-80 per cent alcohol. The best brandy is distilled from wine; but some is obtained from malt. Arrack is the fermented juice of the coco-nut tree, palmyra, and other palms; sometimes it is made from rice. It contains 52 per cent alcohol. Koumiss is from fermented mare's milk. Liqueurs are strong spirits, sweetened with sugar and flavored with aromatic substances, as orange peel and cherries.

Absinthe, a drug introduced into France from Algiers about 1848, contains 50 per cent absolute alcohol, 45.65 per cent water, a trace of chlophyl, which gives it its green color, a little sugar and essential oils, and 0.33 per cent of oil of wormwood. This oil of wormwood is the chief poison in absinthe. It has a convulsive action, attacks the brain and causes epilepsy, and it injures the nervous motor centres. In chronic absinthism there are digestive disturbances, thirst, emaciation, loss of hair, tremor, vertigo, a tendency to melancholy or to epilepsy, and sometimes to dementia. The absintheur is liable to auditory and visual hallucinations, and degenerates physically and morally to a very low grade. In 1911, 53 per cent of the French murderers were absintheurs. Belgium, Holland, and Switzerland have prohibited the sale of absinthe and France is trying to do so.

Ethylic alcohol in moderate doses modifies the circulation of the blood, and in large doses it paralyzes the control of the vessels and the heart-action. It dilates the skin capillaries, and gives a deceptive sensation of warmth; nevertheless it really reduces the body-temperature by radiation from the blood driven to the surface of the body. The ordinary reduction is only a degree or two, but a large dose of alcohol reduces it from five to nine degrees. Reductions of twelve to eighteen degrees are on record where drunkards have been exposed to cold; and a fall of twenty-six degrees has been ob-

served. A hot alcoholic drink warms by the heat from the water much more than by the alcohol. Arctic and antarctic explorers avoid the use of alcohol altogether; they will not even carry it with them for fear they might be tempted to use it.

Small doses of alcohol stimulate respiration; large doses paralyze the respiratory centres, and the breathing becomes stertorous and slow. This is the cause of death in some cases of poisoning by rattlesnake venom in the United States, where overwhelming doses of whiskey are ignorantly given.

A moderate quantity of alcohol, when taken unfrequently, aids digestion; frequent use, especially of an acid wine, tends to disturb digestion. A large quantity of alcohol prevents the assimilation of food, and it retards or fully inhibits digestion. It partly restores the power of fatigued muscles, but the reaction depresses them below the original degree of fatigue. It lessens endurance, and when given to marching troops it diminishes the total amount of work done.

There has been much discussion of the question whether alcohol is a food or not.[5] The chief differences between food and alcohol are:

1. The same quantity of food will always produce the same effect in a healthy body; the quantity of alcohol must be steadily increased to produce the first given effect.

2. The habitual use of food does not induce a desire for an ever-increasing amount; such use of alcohol induces this desire.

3. After habitual use of a food a sudden abstinence causes no derangement of the central nervous system; such abstinence from alcohol after habitual use causes this disturbance.

4. Foods oxidize slowly in the body; alcohol oxidizes rapidly.

5. Foods are stored in the body; alcohol is not stored.

6. Food increases the activity of the muscular and cerebral cells; alcohol diminishes this activity.

7. Food increases the excretion of carbonic acid; alcohol lessens it.

8. Food strengthens and steadies the muscles; alcohol weakens and unsteadies the muscles.

[5] Vid. Wood's *Therapeutics*, Eleventh edition, pp. 279 ff.

There are other minor differences.

Wholesome foods are composed of carbon, hydrogen, and oxygen: so is alcohol; but so also are strychnia, morphine, and other poisons. In a hundred parts of ethylic alcohol there are 52.17 parts carbon, 13.03 hydrogen, and 34.79 oxygen. The formula is C_2H_6O. Alcohol is derived from starches or sugars by fermentation. Glucose is $C_6H_{12}O_6$, and by fermentation two atoms of carbon and four of oxygen are set free, making two molecules of carbon dioxid, CO_2, and leaving two molecules of ethylic alcohol.

Alcohol is not a practical source of energy in physical work. Schnyder [6] made a series of twelve experiments, carried over some space of time, in which he tested with Mosso's Ergograph the muscular work of a normal index finger, one of the best-trained muscular organs, (1) after no food had been given; (2) after a readily digestible nitrogenous food had been eaten; (3) after a glass of Burgundy wine containing 14.7 grammes of alcohol had been drunk. He found the food increased the total muscular energy 6 per cent above the result obtained when no food had been given, and that alcohol finally reduced it 4.6 per cent below the average reached when no food had been given. By combining a meal of soup, meat, vegetables, and a glass of Bordeaux wine, he found as a final result that the quantity of alcohol (29.4 grammes) in that glass of wine caused a loss of 8 per cent of energy, as compared with the work done after the same meal without the wine. Destrée some years ago arrived at results similar to those reached by Schnyder. Frey said [7] he found that alcohol markedly restored exhausted muscles; but this is contrary to the experience of all athletic trainers.

Schnyder, and Hellsten of Helsingfors, found that half an ounce of alcohol raises the muscular activity for from 12 to 40 minutes after ingestion, but that then a depression follows, which lasts for two hours, and which is below the normal standard. Professor Hodge, of Clarke University, discovered that dogs to which alcohol had been given have only two-thirds the resistance to fatigue a dog without alcohol has.

[6] *Archiv für die gesammte Physiologie,* xciii, pp. 457-484.

[7] *Annales Suisses, Sciences méd.* 1896.

A dog to which alcohol had been given with its food recovered its strength gradually after the use of alcohol had been discontinued, but a year passed before the animal returned to its normal strength. He found also that dogs to which alcohol had been given become timid. The sound of whistles and bells that caused normal dogs to bark, threw the alcoholized dogs into panic. One of the alcoholized dogs had fits of causeless fear with some evidence of hallucination. Timidity became a characteristic of these dogs afterward, when the use of alcohol had been discontinued. Fear is a chief quality in all human alcoholic mental derangements. The "Dutch courage" from alcohol is merely an effect of stupidity: the drinker does not know enough to be afraid in real danger; his intellectual appreciation of the circumstances in which he may be is blunted. As Professor James said, "The reason for craving alcohol is that it is an anesthetic even in moderate quantities. It obliterates a part of the field of consciousness and abolishes collateral trains of thought."

It is not a cerebral stimulant in the sense that it enables one to do better intellectual work, but the contrary. Von Helmholz, the physicist, said that the smallest quantity of alcohol checked in himself all creative mental activity. Exner of Vienna, Dietl, Vintschgau, Kraepelin, Ach, and Maljarewski, and more recently (1907) Dr. Frederick Peterson, found that alcohol in minute quantity quickened mental action for a short time, but then slowed it below the normal standard. In larger quantities it retarded the activity primarily. The more complicated the mental process the greater the confusion when alcohol was given to the operator. When tested by exact instruments, an operator showed marked decrease in accuracy after drinking even one glass of beer. The physical part of the action was, on the average, quickened after small doses of alcohol, but the mental part was slowed or confused.

If alcohol is used for some time there is a cumulative action. Kürz and Kraepelin found[8] that after giving 80 grammes of alcohol (a pint and a half of ordinary wine) daily for twelve successive days the working capacity of men was lessened

[8] *Psychologische Arbeiten*, Vol. III.

from 25 to 40 per cent. Kraepelin in 1900 experimented upon a normal man, giving him 80 grammes of alcohol daily. The first series of experiments was in adding columns of figures. One man went through a period of thirteen days without alcohol, and later through a like period using the alcohol. When he used alcohol his work decreased 3.1 per cent in the first eight days. In a final period of thirteen days, although the quantity of alcohol had been reduced 50 per cent, the loss in energy was 15.3 per cent.

In a second experiment a more complicated mental action was tested. The men were given nouns arbitrarily, and were obliged to write down as rapidly as possible all the associated words that these given nouns suggested to them. It was a test in association of ideas. For example, if the word *horse* were given the man was supposed to write words like *bay, black, roan, pony, saddle,* etc. In thirteen days' use of alcohol this kind of work fell 27 per cent below the non-alcoholic average.

The third series of experiments was in memorizing. The persons tested were set at memorizing groups of twelve-place numbers, say, 315,784,231,675. Without alcohol they improved as the experience developed; with alcohol they fell back 6.2 per cent daily. That decrease would be much more marked, at the least doubled, as time went on, as is evident from a calculation of the mean in a series of experience-factors. In any increasing series (accumulation effect of alcohol) of four numbers the arithmetical mean of the first and third (say, the first and thirteenth day—the actual time used by Kraepelin) would be less than the mean of the second and fourth (say, the tenth and twenty-sixth day). This is true no matter how variable the increase due to the experience-factor.

Professor Gustav Aschaffenburg [9] made an experiment on four typesetters, which is often mentioned. He used experienced workmen, and gave them the same printed copy to work from. The first day they worked without alcohol; the second day each man drank one ounce of alcohol in the form of a Greek wine; the third day no alcohol was taken; the fourth

[9] *Psychologischen Arbeiten.* Leipzig, 1906. Vol. I, p. 608.

day they received the ounce. The reduction of the final result on the days they received alcohol amounted to 14 per cent in all. One man did 10 per cent less work on the days he took the ounce of alcohol. The loss was markedly cumulative in all the men.

It is now an established medical fact that chronic alcoholic intoxication can, except in rare cases, be induced by the daily consumption at one sitting of from 40 to 100 grammes of alcohol (one and a quarter to three and a half fluid ounces). There are about 50 grammes of alcohol in 1.430 litres of Pilsen beer, 1.351 litres of Munich Hofbraü, 1.564 litres of Spatenbraü, 1.020 litres of English porter. A litre is practically a quart; and about three pints of German beer, or a quart of English porter taken at one sitting, say at dinner, induces chronic alcoholism. A pint of champagne, French claret, or of mediumly strong Rhine wine, about a tumbler and a half of sherry, and about half a tumbler of brandy or whiskey contain the 50 grammes.

Persons drinking these quantities habitually may show no noticeable symptoms of drunkenness in speech or action for some time, but most of the various lesions of the body described in these pages hereafter can be induced by the quantities given here. A man that takes a pint of claret at dinner habitually is a chronic alcoholic and is certainly injuring his health. The old Roman saying was true: "When you fill your cup the third time you are a drunkard." I have frequently seen marked symptoms of chronic alcoholism in men that take three drinks of whiskey daily at different times, not at once. The test in these cases is to shut off the alcohol entirely, and if within a week or two there is no craving for alcohol the person is not a chronic alcoholic—but there always is a craving.

Wood's summary [10] of the psychological effects of alcohol is as follows: "Alcohol in small doses acts as a stimulant to the ganglionic cells of the cerebrum, and perhaps also to the motor tract of the spinal cord. In large amounts it certainly is a depressent to the cerebral and spinal ganglionic cells, as well as the nerve-trunks. The action of small doses upon the

[10] *Loc. cit.*, p. 287.

respiratory centres is not thoroughly established, but is probably stimulant; large doses depress the respiratory centres, and finally they cause death by centric paralytic asphyxia. Upon the heart a small dose of alcohol acts as a direct stimulant, the large dose as a depressent or paralyzant. The influence of minute doses on the vasomotor system is not thoroughly worked out, but there appears to be a widening of the blood-paths at a time when the heart is still stimulated, so that there is a marked quickening of the blood-movement. The toxic dose of alcohol paralyzes the blood vessels, probably both centrally and peripherally. The peripheral temperature is often increased by small amounts of alcohol, and there may be even a slight increase in the central temperature, probably caused by quickening of the circulation; the large dose of alcohol lowers the animal temperature, probably by causing vasomotor paralysis, and thereby increasing heat-dissipation. In regard to the effect of alcohol upon the nutrition there is much contradictory evidence, but the present probabilities are that the drug has no specific influence upon the production of heat or of carbonic acid, or upon nitrogenous elimination, and that therefore it has little or no direct effect upon the nutrition, unless it be in poisonous doses, when it certainly disturbs all nutritive processes. After absorption into the blood, alcohol is in part eliminated through the lungs, the skin, and the kidneys unchanged, but is largely burnt up in the system, probably yielding force to the working needs of the organism. Whether as a food it is in health of as much or more value than other hydrocarbons is not at present positively known."

In the early stage of chronic alcoholism there is a general lack of energy, a disinclination to work; even routine work is done carelessly. After that stage there is headache, mental depression, and a feeling of impending misfortune. The mental processes are weakened. The drug appears to act most strongly, even in very small quantities, on the most elevated mental processes, those spiritual activities that have been built up through education and experience—the power of self-control, the appreciation of responsibility. The patient can not make up his mind even in trivial affairs; he grows irritable, peevish, irascible; he sleeps badly or not at all; tremors show in the hands, lips, and tongue. Sometimes the tremor ap-

pears first in the feet, and may be worse in the morning in cases where there is insomnia. The tremor is "fine", a quivering rather than a shaking, and made worse by exertion or by an attempt at manipulative skill. To stop this tremor the patient commonly has recourse to a morning drink of alcoholic liquor: food, however, will stop it. Any sudden noise makes an alcoholic in this stage jump and sweat.

Later the features grow flabby; acne rosacea (the red nose and cheeks of the drunkard) may occur; the skin is pale and smooth, the tongue may be furred, flabby, tremulous, marked by the teeth; the breath is foul; the mouth and throat dry; the throat catarrhal. There may be fits of wheezy coughing, a loss of appetite for food, especially in the morning; morning nausea; alternate constipation and diarrhœa.

In chronic alcoholism the bodily lesions vary; in one patient the brain is chiefly affected; in another, the heart and arteries; in a third, the kidneys; in a fourth, the liver; and all or several of these organs may be attacked at once in the same person. Fatty degeneration and other diseases of the heart are common. In young drunkards sudden death from a fatty heart is a common occurrence. Probably an inflammation of the vagus nerve is also a cause of sudden death. When the lungs are involved, œdema (dropsy), pneumonia, and tuberculosis are the forms of attack. The spleen and pancreas suffer from chronic congestion and consequent degeneration.

The liver is probably never normal in a confirmed drunkard. One of the chief functions of the liver is to neutralize poisons coming from the gastrointestinal tract, and the poison from alcohol may inhibit this function. Fatty liver can be brought about by alcoholism among several possible causes, especially by the use of malt liquor. The liver in this disease is enlarged; sometimes to twice or thrice its normal size, and if the source of irritation is not removed the disease is fatal. After the disease has been well established even abstinence from alcohol will not save life. Acute congestion of the liver is a common effect of alcoholism. This condition in itself is important, because its frequent recurrence can result in cirrhosis, which, if unchecked, is fatal in about three years.

In the group of hepatic diseases called the cirrhoses, the liver degenerates, and scar-tissue forms which obstructs the

passage of blood. Distilled alcoholic liquors are the chief cause of portal cirrhosis. The liver may be found very small, but usually it is enlarged; it may be "hobnailed" in appearance, covered with small bosses like the top of a fruit-cake. The liver-cells are destroyed. The spleen is enlarged and congested in most cases of hepatic cirrhosis. The gastrointestinal tract is also congested, and may bleed; the kidneys and heart are congested. Fatal tuberculosis of the belly is a common complication. The ordinary symptoms of cirrhosis are those of gastrointestinal inflammation, nausea, and vomiting; later there is vomiting of blood, and bleeding from other parts of the body. There may be apathy, stupor, and coma, or active delirium, convulsions, paralyses, and contractures. Dropsy of the belly is common in the last stages of this disease.

Alcohol is one of the common causes of the inflammation of the kidneys called acute or chronic Bright's disease. The most typical form is chronic interstitial nephritis, with chronic inflammation throughout the organ. The onset is insidious, and the disease is commonly far advanced when first discovered. The heart is exhausted through the increased blood pressure. Uræmic conditions are observed toward the end—drowsiness, neurasthenia, dizziness, apoplectic hemorrhages into the brain, vomiting, diarrhœa, coma, and death. The prognosis depends upon the condition of the heart and blood vessels, and the habits of the patient. Careful treatment may prolong life in a tractable patient for many years; active alcoholism, of course, makes short work of the death.

A curious symptom of perverted judgment in alcoholics is that if the physician shows them that the kidneys are dangerously affected, that even dropsy is setting in, or that the liver is cirrhotic, they are likely not to pay the slightest heed to this information; they are not even interested in it as a bit of news. If an insurance-examiner refuses the alcoholic as a risk because of his kidneys, the patient, instead of becoming frightened, is likely to accuse the examiner of ignorance or fraud.

Neuritis, an inflammation and degeneration of the nerve-fibres, is a not infrequent disease, and alcohol is its commonest cause. In most cases it begins in the muscles of the legs. The muscles along the shin grow weak, the foot drops, and

this forces a high step. The muscles waste, and walking becomes impossible. The arms also may be involved. The optic nerve sometimes is attacked, and the diaphragm may be paralyzed, causing death by suffocation. Loss of memory, hallucinations, and delirium, not seldom occur. There is a possibility of full or partial recovery, or the disease may be fatal. Dr. H. Eichorst [11] in a series of 67 cases of alcoholic neuritis found that all the patients were over twenty years of age except one boy eight years old, who for two years previously (from his sixth year) had complained of pain in his loins, and increasing weakness in the muscles of his legs and back. The child was finally caught stealing out of his bed at night to drink the alcohol in lamps, and when treated for alcoholic neuritis he recovered health.

Alcoholism lessens the power of resistance to infectious diseases. The mortality from pneumonia in non-alcoholics is about 23.9 per cent, in alcoholics it is 50 per cent. All severe systemic diseases are much more fatal in alcoholics than in others. Diabetes is frequently associated with alcoholism, but it is also common in persons that are not given to alcoholism in any degree. The lack of resistance to infection makes a trivial wound very dangerous in an alcoholic. A cut in the scalp that can be closed with two or three stitches, a broken kneecap, or similar accident, in alcoholics very frequently results in death.

Deléarde of Lille proved that alcoholized rabbits are not protected against rabies by the Pasteur serum as normal rabbits are. Laitenau found that alcohol increases the susceptibility of animals to splenic fever (anthrax), tuberculosis, and diphtheria. The proportion of alcohol used in these animals was equivalent to what a man would be obtaining by drinking a half-pint of beer daily. Professor Abbott of the University of Pennsylvania found that the erysipelas coccus acted on alcoholized rabbits as it does on human alcoholics. Alcohol keeps the protecting leucocytes out of the circulation. Fillinger [12] examined the blood of two healthy young men before and after drinking champagne, and he found the resistance-quo-

[11] *Correspondenz-Blatt f. Schweizer Aertze,* Vol. 401, No. 29.
[12] *Deutsche medizinische Wochenschrift,* Berlin, 38:21.

tient of the red corpuscles dropped from 88 to 43 in one hour in one of the men.

Tuberculosis patients that use alcohol resist much less than non-alcoholics. Baudron found that in those districts of France where the annual per capita consumption of alcoholic liquors was 12.5 litres, the mortality from tuberculosis was 32.8 per 1,000; when the per capita consumption of alcoholic liquors was 34.6 litres the mortality was 107.8 per 1,000. In Prussia, Guttstadt found the mortality from tuberculosis per 1,000 in gymnasium teachers 126, in physicians 113, in Protestant clergymen 76, in hotel keepers 237, in brewers 344, in waiters 556. In the Sixth Annual Report of the Phipps Institute for Tuberculosis in Philadelphia (1911) of one group of 442 tuberculous patients that gave a history of alcoholism, 20.81 per cent died; of a second group of 1,900 cases that did not use alcohol, 10.10 per cent died. According to this report alcoholism in tuberculous patients raises the mortality of the disease. Of a group of 483 tuberculous patients that had alcoholic parents, 15.31 per cent died; of a second group of 1,835 patients whose parents were not alcoholics, 10.78 per cent died. In these two particular groups the difference is less marked than in other groups examined.

The statistics of the United Kingdom Temperance and General Provident Institute of Great Britain covering forty years (1866-1905) show that among total abstainers the deaths actually amounted to 71.54 per cent of the calculated probable deaths, whereas among the moderate drinkers the deaths were 94 per cent of the calculated probabilities. Other life insurance companies get about the same results. Nearly 40 per cent of the "bad risks" rejected by the insurance companies are alcoholics. In confirmed alcoholics the insurance mortality runs 25.5 per cent *over* the calculated probability, and now no reputable insurance company will insure any alcoholic. The best insurance actuaries calculate that a man of twenty years of age who is a total abstainer will live 42.2 years longer, but that a drinking man will live only 15 years longer. C. P. Huntington, of the New York Life Insurance Company, says that the mortality of liquor manufacturers (workmen, brewers, and the like) between fifty and sixty years of age is three times higher than ordinary. The Con-

necticut Mutual Life Insurance Company's tables of mortality in 97,787 policies that came up for adjustment was, among professors and teachers 61 per cent of the expected; lawyers 79 per cent, manufacturers 81 per cent, liquor dealers 142 per cent. The liquor dealers came next below seamen.

Alcohol tends to cause sterility. In five among twelve autopsies on alcoholic women between 20 and 30 years of age, the ovaries were markedly atrophic, and in women between 31 and 40 they were atrophic in five among eight. Simonds[18] observed that 60 per cent of male chronic alcoholics on post-mortem examination show azoöspermia—inert sterile spermatozoa.

AUSTIN O'MALLEY.

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HOW BISHOP KETTELER CORRECTED THE SCANDAL GIVEN BY ONE OF HIS PRIESTS.

MUCH attention has been given of late to the interesting figure of the Bishop of Mayence, Baron von Ketteler, who fifty years ago began a systematic warfare upon the un-Christian teaching of Socialism in Germany. There is another side to his character, not less interesting to the clerical reader, which shows forth his courage as a shepherd of souls and as a leader among his pastoral clergy. An incident of his life chosen almost at random will indicate alike the prudence that guided him in his episcopal office and the whole-souled zeal which made him shirk no labor for the good of his flock.

It was not his custom, as it is with us, to combine his regular pastoral visitation, in which he was engaged for about six months at a time, with the periodical administration of the Sacrament of Confirmation. For this latter function he selected other times, when he would also frequently take part in the celebration of local church festivals, pilgrimages, and missions. Nor was his participation in these exercises of popular devotion limited to the celebration of pontifical Mass, or preaching. His purpose of studying the religious and social conditions of the community in which he happened to be at the time, was manifested by his going into the confessional,

[18] Osler's *Modern Medicine,* Vol. I, p. 173. Philadelphia. 1907.

visiting the working people and the sick as well as the local clergy of the neighborhood, and by his making himself felt everywhere as an active participant in all that interested the community.

We get a glimpse of how he deported himself on such occasions from some of his letters. Thus on one of his Confirmation journeys, under date of 14 September, 1875, he writes:

> Since your departure from here last July I have been continually away administering Confirmation. I returned for the Congress in Freiburg, and after that went to Dieburg for the feast of Our Lady's Nativity. There was a great concourse of people there on a pilgrimage. I heard confessions from half-past one in the afternoon until half-past nine at night, and was up again at half-past two in the morning to hear the people who were waiting. They kept us in the confessional until twelve at noon, excepting the time for Mass and sermon. We had five Capuchin Fathers helping, besides twelve of our own priests.

In another letter, dated 31 July, 1872, he writes:

> Since Easter I have been on the go all the time, and just now am in the midst of a group of merry children. Apart from the fatigue and the great heat at this season, I find much to give me joy in the different parishes so far as conditions admit of such a thing as joy. . . . Since I left you I have spent most of the time in the Odenforest district, where the churches and the parish schools lie widely apart from one another, so that I have difficulty in getting to them. But I like the country here and am fond of its people, and I know pretty well every nook and corner of the region, so that so long as the weather is good I enjoy life here in the mountains.

It was in this way that Bishop Ketteler came to know his flock and to enjoy their fullest confidence. But there were trials also with which he had to cope single-handed.

Toward the end of the year 1875 the Bishop was suddenly notified that one of his priests, a pastor in a country district, had been accused of a dastardly crime and arrested by the civil authorities. Immediately, the Bishop repaired to the presbytery, took charge of the parish, and on the following Sunday appeared in the pulpit of the bereaved church. The priest's arrest and the Bishop's sudden arrival had brought everybody to the late Mass. The Bishop preached on the text

of St. Matthew 18: 7, "Woe to the world because of scandals." He had carefully thought out what he wished to say and there is a record of the notes he had sketched for the occasion among his papers collected by his Jesuit biographer, Father Pfülf.

My coming to you at this time [he said] is caused by an occurrence that affects me with bitterness of heart, and I have made the journey at a great sacrifice. But I have been urged by the thought that my visit to you might be of profit to your souls and at the same time prove a consolation to you. And in this I feel that I am fulfilling my duty to you as your Bishop. It would be futile to pass unnoticed the sad incident which has taken place among you, and I shall speak of it with perfect frankness. May God grant that my words enter your hearts unto salvation.

First of all, let me say that the time is not yet ripe for passing judgment as to whether your pastor is guilty of the crime which is laid to his charge or not. That is a matter still to be proved by the authority which has taken in hand his trial. When the competent tribunal has pronounced its judgment, I as your Bishop shall have to deal with the matter, and I shall do so as I am bound by my responsibility to God.

But whatever may be the measure of his guilt, he unquestionably deserves to be reprehended in this that his conduct permitted the bringing against him of a charge, the very suspicion of which is a crime in a priest. The minister of God is bound to avoid not only foul crime but even the appearance of it, so far as that is possible. The conduct of a priest must be such as to contradict the very suspicion of evil in him. Such is the wish and intention of the Church. In this your pastor has failed; his action was calculated to arouse suspicion against his integrity. That itself is a crime, inasmuch as it involves the sin of scandal.

How great a calamity this sin of scandal is you may realize if you will reflect with me upon the words of our text, "Woe to you because of scandals". . . . Although scandal is the subject of Christ's awful malediction, we must guard against the error of making the Church responsible for such a calamity, when its cause is the bad conduct of a priest.

Yet this is what the enemies of the Church will do when they point the finger of scorn at the unfortunate minister of Christ who has brought about the scandal. How unjust it is to fix the stigma of this evil upon the Church you will readily see if you will follow me attentively.

1. God has appointed men in all conditions of life to be His representatives among their fellows. Such representatives are, in the first instance, parents with reference to their children; likewise in all Christian society the civil magistrates and other officials of the secular order; finally, such representatives in the communication of things spiritual are the clergy.

2. To all men God gives sufficient grace, natural and supernatural, to overcome sin and to fulfil the duties of their state of life. This grace is accorded in a special manner to parents and to priests. To the former God imparts grace in the Sacrament of Matrimony, and to the latter in the holy Sacrament of Orders.

3. Those who coöperate with this special grace in the exercise of the sacred priesthood are faithful and good priests. But since God does not take away from the priest his freedom of will, it may happen that a priest fails to correspond with the divine gift of the Sacrament of Holy Orders, and thereby becomes a bad priest.

4. You see then how unjust it is to lay the blame for the actions of an unworthy priest to the charge of the Church. The Church takes her priests from among the people. They are not sent to her from heaven, but are called from among your own children. She warns us at all times, lest anyone enter the priesthood who has not an earnest conviction that he is really called to her service. Those who have shown signs of a vocation she reminds of the dangers and difficulties which encompass the priest in the midst of the world. She is utterly adverse to a spirit of false or feigned virtue, and she exhorts the priest, as she does each of you, to be faithful ministers and to practise constant vigilance in the exercise of the sacred obligations imposed upon him. She does not gloss over his sins, but bids him remember that in him sin is a more grievous fault than in those of less exalted dignity.

6. What then are we to do under the present circumstances?

(a) In the first place remember the warning of Christ not to judge too hastily. Refrain then from much needless gossiping about the sad matter which has occurred in the parish.

(b) Above all things do not discuss it in the presence of your children.

(c) But silently recommend the matter to God in earnest prayer.

(d) Take warning to be more than ever faithful in the fulfilment of your own duties.

(e) All the more as I, your Bishop, am helpless in the matter, however much I desire to heal your wounds.

Such were the thoughts which the zealous Bishop placed before his deeply humiliated flock with all the burning eloquence of which he was capable. But he was not satisfied to have spoken to them. He would act for them. For the time being the duties of his extensive diocese called him home, where he remained until the functions of Lent and Holy Week were over. Then he returned to the parish which had suffered from its shepherd's disgrace. He announced to the people that love toward their children had drawn him back, and that he wanted to perform himself the task of preparing them for their approaching first Communion. "For twenty-six years," he said, "I have not had an opportunity of leading the lambs of my flock to the Holy Table, since this duty does not properly belong to the Bishop; but a special tenderness for your children has awakened in my heart the desire to prepare them for this sacred step."

The preparation of the children, however, was merely the occasion of the much more important work which he had in mind for the reawakening of Catholic zeal in that same congregation. In fact he opened a mission for the parish, which he himself directed, preaching, instructing, hearing confessions, and meeting each individually, that he might remove the impression which their priest's conduct had left in their minds.

In other words, the entire community was engaged to take active part in the preparation of the children for their first Communion. Confessions were heard from very early morning, for the people, seeing their Bishop so willing to labor for them, responded promptly to the call. Besides the instructions given to the younger children, there were separate instructions for the older school children, and devotions to suit the condition of the parents and other adults. The Bishop himself undertook to bring Holy Communion to the sick in the parish, in order that they too might participate in the renewal of spirit which he hoped to effect in the congregation. He left the people enamored of their chief pastor, only to return a few months later to administer Confirmation and exhort them to perseverance. Once more, the following year, he found his way back to them, when again he prepared the little children for first Communion and assured himself that

the scandal given by an unworthy priest had yielded to the zeal of their Bishop and had been turned into a blessing.

Such was the interest which he took in the spiritual welfare of his flock; and this at a time when his mind was engrossed with cares requiring ceaseless activity in a wide field of ecclesiastical and national affairs. Among his published works there are some two hundred Pastoral Letters and other important appeals touching the educational and social as well as religious necessities of his people. To hear him in the pulpit of his cathedral or in the tribune of the national parliament one would have thought that he was absorbed in public affairs to such an extent as neither to allow nor to incline him to take the place of his humblest curate among the poor and the workmen of the factory towns and farming districts of his diocese. But his power of adaptation was marvelous, undoubtedly for the simple reason that it was fed by the love of his priestly heart for the salvation of souls.

Innumerable instances might be recounted in his life of this humble zeal in a man born amidst the aristocratic surroundings of an ancient nobility, with the spirit of the soldier in his veins, yet endowed with a simplicity and meekness that must have come from frequent communings, amidst all his labors, with the Sacred Heart of the great Shepherd of souls.

JAM TOTO SUBITUS VESPER EAT POLO.

HOW should this, the first line of the Matins Hymn of the Seven Dolors (third Sunday of September), be translated? Two English renderings give diametrically opposite interpretations. Father Caswall was the first translator. In his *Lyra Catholica* (1849) we read:

> Come, darkness, spread o'er heaven thy pall.

The line appears unaltered in his *Hymns and Poems* (1873) and in the posthumous (1884) edition of the *Lyra*. It may be that Wallace, the next translator (1874), had not seen Caswall's version. At all events, he differs from Caswall *toto coelo* (or *polo*):

> Let darkness vanish from the heavens now.

Caswall invokes darkness. Wallace invokes daylight. Which is correct?

It is not unlikely that the assignment of the hymn to Matins led Wallace to his conception of the meaning, for in olden times that canonical hour was recited before dawn; and the poet's indirect invocation of light would then seem appropriate, while any invocation of darkness would indeed have been superfluous. The hymn, however, is quite modern—a product, apparently, of the eighteenth century.[1] Whoever was its author, it is likely that he took advantage of the modern permission to anticipate the Matins of the following day. In his afternoon prayer, the appeal to the vesper-darkness (so near at hand) to overshadow the heavens, would be wholly appropriate.

Recalling the words of St. Matthew (28: 45) describing the Divine Tragedy: "Now from the sixth hour there was darkness over the whole earth until the ninth hour," shall we lightly dismiss the view of Wallace as simply a mistaken one? and the whole question of the Matins hour in relation to the hymn as a futile one? We should then encounter the notable figure of J. F. Schlosser, the able translator of the Breviary Hymns into German verse, who gives his support to the invocation of daylight:[2]

> Die nächt'ge Dunkel fliehe fern aus des Himmels Höhen,
> Schnell führ' heran die Sonne den Tag der herben Wehen, etc.

If the question could be settled by a majority vote, Wallace and Schlosser would appear to be hopelessly in the wrong. With Caswall are ranged all the other translators that have come under the notice of the present writer:[3]

(a) The Marquess of Bute[4] translates:

[1] It has been attributed with probability to the Servite Callisto Palumbella.

[2] *Die Kirche in ihren Liedern,* etc., I. p. 319.

[3] Including Caswall, Wallace, and Schlosser, there are ten translators. Eight of these invoke "darkness"; two invoke "daylight". It is curious that not one of the ten seems to be aware of the existence of an opposite interpretation to his own, or feels called on to discuss the possibility of another view, or to justify his own rendering.

[4] *The Roman Breviary,* etc., 1879.

Come, let us stand to pray when now
The darkness of the night
Recalls the awful gloom that wrapt
Golgotha's fatal height.

He gives his vote for "darkness", but meanwhile omits the invocation implied in the words *eat* and *praecipitet:*

Jam toto subitus vesper eat polo
Et sol attonitum praecipitet diem,
Dum saevae recolo ludibrium necis
Divinamque catastrophen.

And he voices an appeal, not to "darkness" or to "daylight", but to those who are to recite the Office (for during the singing of a hymn they must "*stand* to pray"). He seems to imply that the poet's muse was not very clear in her ideas (as, indeed, she may not have been).

(b) Archbishop Bagshawe [5] translates:

Let evening's gloomy dusk pervade the sky,
And let the astonished sun remove the day,
While I the scorn and mortal suffering
Recount, which from God's Son took life away.

This very literal rendering throws light on Bute's version, and appears to exhibit the involved character of the muse's thought and imagery. For does the poet really hope that Nature will repeat her tremendous miracle of the darkening of the sky at his mere meditation on the mystery of Calvary? The sun might well be astonished at the Great Tragedy itself, but hardly at its annual commemoration in the Divine Office.

(c) Judge Donahoe [6] translates:

Swift from the heavens the stricken daylight flies,
The gloom of midnight overpowers the skies,
The God of life, 'mid infamy and shame,
A culprit on the cross forsaken dies.

He avoids the "recolo" of the original, paints a picture of Calvary, and gives a coherent, but scarcely faithful, rendering.

[5] *Breviary Hymns and Missal Sequences,* 1900, p. 112.
[6] *Early Christian Hymns,* 1908, p. 260.

(d) As the view of Wallace is opposed to that of Caswall, Bagshawe, and Donahoe, so is the concurrent view of Schlosser opposed to that of Dr. Schulte,[7] who gives a version in German prose: "Now let evening come suddenly upon the whole heaven, and the sun, benumbed with sorrow, dispatch the day."[8] Schulte endeavors to clarify the poet's thought in a further explanation: "As the earth quaked and the sun was darkened at the death of the God-Man, the poet now calls for the sympathy of inanimate nature at the recollection of that tragedy on Golgotha."

(e) The Abbé Portanier[9] invokes darkness:

Dans les cieux consternés que l'ombre se condense!
Précipitant son char de feu,
Dans la nuit, éperdu, que le soleil s'élance:
Je vais chanter la mort d'un Dieu!

(f) Thus, too, Albin:[10]

Rétirez-vous du ciel, astres des nuits;
Soleil épouvanté, précipitez votre course, etc.

(g) To end quotations with an Italian rendering, G. Belli[11] gives his suffrage to darkness:

Ratta s'avanzi per lo ciel la sera,
E stupefatto ne rifugga il sole, etc.

The weight of numbers (or of "authority") is thus seen to be against the view of Wallace and Schlosser. Against that view there is also the obvious poetical appropriateness of invoking darkness rather than daylight as a background for an imaginative contemplation of the Divine Catastrophe at which the sun was obscured and "there was darkness over the whole earth."

Will Virgilian usage help us to a decision? The "vesper eat polo" of the hymn is like the "ruit oceano nox" of the

[7] *Die Hymnen des Breviers*, etc., 1898, p. 311.

[8] "Möge nun am ganzen Himmel plötzlich der Abend eintreten und die Sonne vor Schmerz betäubt den Tag beschleunigen. . . ."

[9] *Chants Sacrés au Hymnes du Brév. Rom.*, etc., 1866, p. 109.

[10] *La Poésie du Brév. Rom.*, etc., p. 333.

[11] *Inni Ecclesiastici . . . del Brev. Rom.*, 1856, p. 298.

Æneid (II. 250). Are *polo* and *oceano* datives or ablatives? Is the *vesper* to go *to* or *from* the heavens? Is the night to rush to, or from, the ocean? The learned commentator who edited the Delphini Virgil votes for the dative, interpreting the phrase by "nox cadit in oceanum", and is directly contradicted by Henry (*Æneidea*, II, p. 137): "Inasmuch as the ancients always represented night as following the course of the sun, i. e. as rising in the east, traversing the sky, and descending or setting in the west, . . . the words *ruit oceano nox,* applied to the commencement of night, are to be understood, not as presenting us with the ordinary English image, of night *falling on the ocean,* but as presenting us with the directly reverse image, of personified night *rising* (rushing) *from the ocean.*" He quotes Dante, Shelley, Schiller, in illustration of the classical imagery, and Leopardi in illustration of the "vulgar error".[12] Now, if *nox ruit oceano* means *rising from the ocean,* the *eat polo* might well be interpreted (because of its closeness of phrase to Virgil's) as "going *from* the heavens"; and Wallace and Schlosser could therefore say something for their solitary view.

The Virgilian suggestiveness is heightened by the figure in the second line of the hymn:

Et sol attonitum praecipitet diem,

which finds its counterpart in the Æneid (II. 8, 9): ". . . . nox humida coelo praecipitat"—the (personified) night has passed the zenith and is now rushing down to the (western) ocean. In the hymn, however, *praecipitet* is transitive: the sun is asked to urge on the day (*up*[13] from the east, or *down* to the west—which?), or, doubtless more properly, to cast it headlong down. But, if this latter be correct, then the *eat polo* must mean that darkness (*vesper* or *nox*) is invoked to

[12] Henry seems to have been the first commentator to advance (in his *Notes of a Twelve Years' Voyage of Discovery in the First Six Books of the Eneis,* published in Dresden in 1853) the view that Night is pictured as rising *from the ocean,* rather than falling *upon the ocean.* The extract from his *Æneidea* (published in 1878) given above represents an unchanged view, as it adds merely the reference to Leopardi; and the view is, we believe, the one universally adopted at the present time.

[13] Schlosser translates in this sense of "bringing on the day":

"Schnell führ' heran die Sonne den Tag der herben Wehen".

cover the sky, and the perplexed commentator will cry out with Macbeth: "Then comes my fit again!"

However much the commentator may be perplexed, a translator is free to choose either extreme, and may properly leave the original author to solve his own riddles. In the following translation, the Asclepiads are broken in two, in order to bring in more rhyme than a four-line stanza permits; but the number of syllables is exactly equal in the Latin and English stanzas.

JAM TOTO SUBITUS VESPER EAT POLO.[14]

Now let the darkling eve
Mount suddenly on high,
The sun affrighted reave
His splendors from the sky,
While I in silence grieve
O'er the mocked agony
And the divine catastrophe.

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[14] AD MATUTINUM.

Jam toto subitus vesper eat polo,
Et sol attonitum præcipitet diem,
Dum sævæ recolo ludibrium necis,
Divinamque catastrophen.

Spectatrix aderas supplicio Parens,
Malis uda, gerens cor adamantinum:
Natus funerea pendulus in cruce
Altos dum gemitus dabat.

Pendens ante oculos Natus, atrocibus
Sectus verberibus, Natus hiantibus
Fossus vulneribus, quot penetrantibus
Te confixit aculeis!

Heu! sputa, alapæ, verbera, vulnera,
Clavi, fel, aloe, spongia, lancea,
Sitis, spina, cruor, quam varia pium
Cor pressere tyrannide!

Cunctis interea stat generosior
Virgo Martyribus: prodigio novo,
In tantis moriens non moreris Parens,
Diris fixa doloribus.

Sit summæ Triadi gloria, laus, honor,
A qua suppliciter, sollicita prece,
Posco virginei roboris æmulas
Vires rebus in asperis.
Amen.

Grief-drenched, thou dost appear
With heart of adamant,
O Mother; and dost hear
The Great Hierophant,
Upon His wooden bier
Locked in the arms of Death,
Utter in groans His parting breath.

What lookest thou upon,
Mangled and bruised and torn?
Ah, 'tis the very Son
Thy yearning breast hath borne!
Surely, each breaking moan
And each deep-mouthèd wound
Its fellow in thy heart hath found!

Surely, the taunts and woes,
The scourge, the dripping thorn,
The spitting and the blows,
The gall, the lance, the scorn—
Surely, each torment throws
A poison-dart at thee,
Crushed by their manifold tyranny.

Yet thou with patient mien
Beneath His cross dost stand,
Nobler in this, I ween,
Than all the martyr-band:
A thousand deaths, O Queen,
Upon thy spirit lie,
Yet thou, O marvel! dost not die.

O Holy Trinity,
Let earth and heaven raise
Their song of laud to Thee
The while my spirit prays:—
When evil comes to me,
The strength do Thou impart
That erst upheld Thy Mother's heart!

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THE STORY OF ST. CECILIA AND ITS VALUE.

THE visitor to the Eternal City is almost overwhelmed with the memories of an immortal past, prehistoric, ancient, medieval, modern, pagan and religious. Let us accompany him on a well-known route from the centre of the great metropolis across the high-banked Tiber, the same yellow flood yet in surroundings completely transformed from the days when, at a spot a little further down, " Horatius defended the bridge in the brave days of old ", across the little island, where rest the bones of St. Bartholomew recalling a later Rome, on to the Trastevere, the city-beyond-the-river. It is a district bringing to memory Benedict the boy, soon to be known as Patriarch of the West, and Francis, Spouse of Lady Poverty, and again later still Frances, model of motherhood and widowhood. Passing down a narrow street he enters a large square courtyard not unlike that on the Coelian Hill before the church whence Gregory sent his prior and forty monks to evangelize the English people. He notes perhaps as he passes through it a large cantharus or vase on the right-hand side. It is the relic of a house, pagan at first and Christian afterward, of which we shall speak soon. He enters an old Roman basilica. Near the door he sees a tomb, unpretentious but interesting, if he comes from the West, as being that of Adam of Hertford, faithful administrator of the London Diocese toward the close of the fourteenth century. But his attention is arrested by the beautiful statue of a recumbent figure lying conspicuously before the high altar, some thirty of forty paces off. Who is this so honored? It is a thing of such great beauty. Who is the artist, and what may be the meaning?

He is in the Church of Saint Cecilia. This is a picture of the Virgin Martyr, one who with Saints Agnes, Agatha, and Lucy has appealed in an especial way to every heart throughout the Christian centuries and who is remembered again each day by priest and faithful in the Canon of every Mass. It is the purpose of these pages to give her story; not to discuss its value with scientific arguments but rather to present the results arrived at to-day of criticism and archeological discoveries. And first will be given a summary of her history,

as we may gather it from the full "Acts of St. Cecilia" (which are some 10,000 words in length), partly because these are generally less accessible than the popular story as found in Chaucer or the Golden Legend.[1]

First it must be stated briefly, what will be remarked more fully later on, that these Acts, though founded on undoubted facts, and true also, we think, in many details, are largely the work of a pious rhetorician of a later century.

Cecilia was a Roman maiden born of noble blood. Very exact is the description of her lineage in the more authentic copies of the Acts; the Saint is described as *ingenua, nobilis, clarissima,* showing the senatorial rank of her family. She is made to tell us in the Acts that she had received the Christian doctrine from her childhood, from which we may infer that her mother was a Christian; though we may gather that her father was a pagan, from the fact that she was given in marriage to a pagan. Richly clad as became her rank, secretly she wore the hair-shirt and fasted rigorously, two or three days a week taking no food at all. Grown up to womanhood, she was forced to marry Valerian, noble of birth and noble also in character, as we shall presently see. This entirely against her will, for secretly she was espoused to Jesus Christ, bound by the sacred ties of a vow of perpetual virginity. The day of her nuptials arrived and while all the company were rejoicing, with the harmony of music ("cantantibus organis") she sang in her heart to God alone, renewing her vows in David's words (Psalm 118): "Fiat cor meum immaculatum, ut non confundar—May my heart and my body be undefiled, that I may not be confounded." Her prayer was heard and as she and her spouse entered the secrecy of their bedchamber, she thus addressed him: "O sweet and loving youth, I have a secret to confide. I wish thee to know that I have an angel of God for my lover, who guards me with exceeding zeal. Wherefore if thou drawest nigh with an unholy love, his anger will be enkindled and thou wilt lose the flower of thy fair youth. But respect my firm purpose and he will love thee as he loves me." Then Valerian was struck with fear: "Show

[1] *Yale Studies in English: Life of St. Cecilia,* by B. E. Lovewell (Boston, 1898), gives various versions of the medieval story. The volume contains also an excellent introduction.

me this angel. If truly angel of God he be, I will do as you ask, but if you love another man, I will slay both you and him." "If you will become purified in the everlasting fountain of regeneration and believe in the one living and true God, then shall you see the angel." The consent of the noble youth was given and he was directed to an aged man in hiding at the third milestone along the Appian Way. As an indication of the spot he would find some poor people asking an alms from passers-by.—"These have I always cared for and they know my secret. Give them my blessing and say, Cecilia has sent me to you that you may show me the holy man Urban. Then come back and you shall see the angel and whatsoever you ask of him you shall obtain."

He found St. Urban, the Bishop, called in the Acts Pope, already twice confessor of the faith, lying hid amongst the tombs, who rejoiced with exceeding joy and raising his hands to heaven prayed: "O Lord Jesus Christ, sower of chaste counsel, receive the fruit of the seed which Thou hast sown in Cecilia, for the spouse whom she received as a fierce lion, she has sent as a gentle lamb." Then there appeared a venerable old man white as snow with a tablet written in letters of gold which he read: "One Lord, one faith, one baptism, one God and Father of all, above all and in us all." "Believest thou this? say yes or nay." Valerian confessed, the old man disappeared; baptized by Urban, clad still in the white robes of a neophyte, he returned to Cecilia and saw the angel standing beside her "in glorious plumes with wings and shining as fire". Two crowns he held and gave one to each, crowns of red roses and white lilies, a significance which Valerian did not yet perhaps realize. "These flowers will not fade nor their sweetness diminish; nor will they be visible save to those who delight in chastity." Asked to choose what favor he would, Valerian replied: "To me the sweetest thing in life is to be in company with my brother Tiburtius." He must be brought out of darkness. As the angel disappeared Tiburtius happened to arrive. The scent of the roses and lilies, the offer of an incorruptible crown if he would believe seemed to him but a dream. Not so, he is told. But rather hitherto his life had been a dream, worshipping statues of plaster which spiders cover with their webs and birds with their dung, on

whose heads storks build their nests,—gods receiving their being from criminals quarrying marbles. The Bishop Urban, in aspect angelic and venerable in age, would baptize him. Tiburtius has heard of him, condemned a second time to death, and this thought leads Cecilia to contrast the evils of this short life with another life, an eternal one. Tiburtius still an unbeliever, with the practical sense of a man of the world, demands: "But who has returned from this other life to tell us?" Cecilia enters into a somewhat lengthy exposition of the doctrines of creation and redemption, and the Trinity which she exemplifies by the curious psychology of the age in which the Acts were written: Just as a man has wisdom but that wisdom we divide into capacity, memory, and intellect; by capacity we discover what we have not learnt, by memory we retain what we are taught, by intellect advert to matters we have seen and heard; the gift of wisdom is the possession of these three faculties. But Tiburtius, impatient, returns to his former question. Who has returned to tell us? Cecilia then explains the coming of Jesus Christ, in a graphic account, a loose and exaggerated paraphrase of the Gospel scenes. For instance: Jesus said, "If I show you the dead come back to life will ye not believe?" Then He went to the sepulchres and called forth those who had been dead three or four days, even those who were already in corruption and gave them back life. And so other miracles are told and in an account of the Passion she shows how He by dying had subdued and fettered death and "this is why we glory in persecution". Tiburtius is completely converted and finds life insupportable, unless he is baptized by Urban, and remains seven days with him until, casting aside the white garments, he is consecrated a soldier of Christ. Henceforth he sees angels daily and whatsoever he asks he instantly obtains. Then say the Acts: It is too long to describe all the marvels that happened, so we will return to their glorious martyrdom.

Turcius Almachius the Prefect slew the Saints. Tiburtius and Valerian buried them and gave alms. They were denounced and arrested. Almachius is treated to a discourse on the fleeting nature of worldly goods and the conversation is variously elaborated in different texts of the Acts, but they usually contain a very beautiful parable, some forty lines in

length, in answer to Almachius's conviction that the Christians are mad to despise the pleasures of life. In a garden in spring-time a group of peasants were toiling hard when a band of pleasure-seekers stopped and jeered and clapped their hands in derision. "Throw aside all this useless work and amuse yourselves with laughter." But spring with its cold and rain quickly passed, and roses, grapes, and honeyed fruits in beauty and abundance were the reward of toil. Then indeed were heard the rejoicings of those who had seemed to work in vain, and the loud lamentations of those who had boasted wisdom, a repentance then too late. The moral was pointed: "After this shall we reap a thousandfold." The two heroes are called upon to sacrifice, but instead they contrast Jupiter with God, whom Almachius cannot discover even if he had wings. "It comes to this then," says the judge, with an apparent show of reason, "all the world is wrong, and you two alone are right." "Not so in truth," exclaim the brothers. "Countless are the multitudes of Christians who have embraced holiness and few indeed are ye, who are like the planks left from a shipwreck, fit for nothing but to be cast into the flames." They are scourged with rods and a herald standing near proclaims aloud in rivalry with the sufferers: "Beware of blaspheming the gods and goddesses;" but they: "Grind to powder those gods of wood and stone, worshipped by Almachius."

Valerian and Tiburtius, condemned to instant death, are handed over to Maximus, the notary of the Prefect. He weeps with pity and, persuaded that man's body, an earthly seed, must be reduced to dust that it may rise again as the phœnix, is converted. All his household, too, are afterward baptized by many priests, brought by St. Cecilia. The noble maid then sends forth the two Christian warriors to their crown. At Pagus, the fourth milestone from the city, they pass through the gate of the Temple and refuse to burn incense, the declaration of apostasy, before the image of great Jove. Maximus bewails their fate and is beaten with scourges loaded with lead until he gives up the spirit. St. Cecilia buries him in a new tomb near Valerian and Tiburtius (in the Catacomb of St. Prætextatus) and orders a phœnix to be carved upon it.

Officers are next despatched to the house of the wealthy widow but are far from inducing her to offer incense. Mounted on a stone she persuades these "Citizens and brothers", who weep that such a beautiful damsel so noble and discreet should of her own accord be put to death, that she is but exchanging copper coins for gold, pebbles for a jewel, a place strait indeed for a vast palace. Then Saint Urban came and baptized within her house more than 400 of every age, sex, and condition, and amongst them Gordianus, who took the house of Cecilia under his protection that it might be a church.

The next scene in the Acts is a graphic and precise dialogue between Almachius and his prey. In the sparring St. Cecilia always gets the better of her adversary. To quote one idea as given in Chaucer's "The second nonnes tale":

> "Your might," quod she, "ful litel is to drede;
> For every mortal mannes power nis
> But lyk a bladdre, ful of wind, y-wis.
> For with a nedles poynt, whan it is blowe
> May all the boost of it be leyd ful lowe".

He has not the power of life and death, as he proudly asserts. "Thou canst, 'tis true, take away life from the living; thou canst not bestow it upon the dead. Therefore art thou but 'dethes lord'." But fencing of words is cut short. The humble prefect can overlook all insults against himself but cannot brook those against the gods, whom Cecilia declares are stone, and wood, and lead. Besides being unjust and foolish he has in this shown himself to be blind. "Put out your hand and touch if you cannot see that it is but stone. It is disgraceful that the whole population should laugh at you, Almachius, since they are all aware that God is in heaven."

In a violent rage, yet in order to avoid too much publicity, he commands the maiden to be closely shut up in the bath-room in her house and sevenfold quantities of wood are heaped on the furnaces beneath. But for a whole day and night she remains marvelously protected from on high, as in a cold place, so that no member of her body shows the slightest trace of discomfort. Foiled again, Almachius orders a cruel and barbarous lictor to smite off her head. Whether overcome with fear to do so pitiful a deed or held back by an Angel as

Abraham of old, we do not know; but thrice he smites her on the neck. The law allowed no further stroke, so that she lies half alive, half dead, bathed in her own blood. For three days she strengthens all the devout in the faith, some of whom gather up her blood "with linens as though with sponges". At last St. Urban comes. "I have sought yet this delay of three days," she says, "that I might give into thy charge both these people and this my house to be consecrated as a church for ever." Then the holy Urban and his deacons bury her among his colleagues the bishops, where all the confessors and martyrs are laid [that is, in the catacomb of St. Callixtus]. "He hallowed her house into a church, in which unto this day is said the service unto our Lord."

We may conclude in the words of Caxton's Golden Legend: "She suffered hir pasyon about the year of our Lord two hundred and xxiii in the time of Alexander the Emperour and it is redde in another place that she suffred in the time of marcii aurelii which reygned the yere of our Lord two hondred and twenty."

Concerning the authenticity of these Acts let a few words suffice. Unlike the Acts of St. Polycarp, the Martyrs of Lyons, of Scillium, or the forty of Sebaste, of Saints Perpetua and Felicity, and others which can be proved undoubtedly, at least for the greater part, most authentic, those of St. Cecilia are a late compilation, evidently "written up" by the editor. As Alban Butler says, "The Acts of St. Cecily are generally considered of very small authority." But as in the case of St. Agnes, whose Acts are spurious, but the chief facts of whose story we have in the writings of St. Ambrose, Pope Damasus, and the poet Prudentius, so too the chief facts of St. Cecilia's life given in her Acts are confirmed beyond doubt by the ancient martyrologies and archeological discoveries. It is possible to disengage from the pious rhetoric of the "discourses" the true facts of her story. We may conclude that they took their present form in the fifth century, an age of rhetoricians who composed romances, beautiful and most Catholic, at a time when the rhetorical writing of history was accepted. If so, they represent the devotion of the Roman Church, perhaps at the time of St. Leo, to one of her greatest martyrs. More-

over it is not difficult to think that they are accurate in many details. The Church was careful to gather up records of the martyrs as we know from the division of the city into seven districts with a notary for each, by Clement I in 93. Antheros (235-236), we also know, sought for the Acts of the martyrs and laid them in a church, for which reason he suffered martyrdom. Perhaps the writer had access to documents, or at least drew from a vivid tradition. The interrogatory, in which we note, besides its precise and legal form, the mention of the Emperors (in the plural) and the citation of the exact words of the imperial rescript addressed to Lyons in 177, bears marks of authenticity. And we shall presently see what archeological discoveries have to tell us in confirmation.

About the date of her martyrdom we may notice that many modern writers, departing from the generally accepted statement of the medieval legends, are inclined to place it about the year 177, in the reign of Marcus Aurelius and Commodus, a time of persecution. The mention of Pope Urban would fix it fifty years later, in the reign of Alexander Severus, when the Christians were unmolested. This anachronism has given the Acts a bad name. It is easier to think that the early mention of *Bishop* Urban—a Bishop in the city of Rome—became by a natural process of exaggeration *Pope* Urban, especially as the pope confessor was buried close to St. Cecilia in the catacomb of St. Callixtus. The St. Urban, who we know was martyred about 180 and who was buried in St. Prætextatus, may well have been a coadjutor of the reigning Pope, and the friend of St. Cecilia.

So far the Saint's story has been given as it has come down to us in the Acts and, in the main features, in the medieval legends. But there is an interesting sequel which bears more clearly the stamp of historical fact.

The modern pilgrim, or sightseer, may go along the Appian Way leaving behind the gaunt ruins of the palaces of the Cæsars on the Palatine, past St. Xystos's on the left where St. Dominic lived, and leave the city by the Gate of St. Sebastian. He is on the road by which St. Paul first entered Rome with his companions. He passes beyond the "Quo Vadis" Church which now stands to mark the spot where St. Peter, as the beautiful legend given in St. Ambrose's Sermons tells

us, met his Divine Master going into the city to be crucified anew, and beyond that small earlier chapel built or rebuilt by Cardinal Pole. At a spot a little more than a mile from the City Gate a door in a high vineyard wall marks the present entrance to what was once the property of the Cecilian *gens*. We know that many members of this noble family became Christians in the early days of Christianity and we have reason to think that they gave this vineyard to Pope Zephyrinus for the use of the Church, as one of the places of Christian burial. From the Apostolic times to the persecution of Domitian the faithful were buried without secrecy in private tombs, which besides having all the immunity of private property were, though Christian, regarded as "religious places" and held as inviolable as the temples and tombs of the pagan dead. But, as the second century grew older, underground catacombs were built or burrowed in the beds of soft volcanic stone or granular tufa which is found in irregular formations in the neighborhood of Rome. In the course of three hundred years no less than fifty such cemeteries, great or small, were formed and it has been estimated that no less than 587 miles of galleries have already been discovered. The cemetery to which we refer receives its name from St. Callixtus, who as deacon to Pope Zephyrinus (+ 223) was made superintendent of this burial place, which he considerably enlarged and beautified. As the pilgrim passes on beyond a grove of cypress trees he observes a surrounding district of little interest, slightly undulating, marked by a few low buildings. He is given a taper by the kind Trappist monk who becomes his guide and descends by a broad stairway a long flight of steps, not indeed the narrow way by which Valerian was led to Urban, but a more commodious one to admit the throng of pilgrims of later centuries. Yet another flight to the right and he is in the catacombs. It is an Egyptian darkness. There is a mysterious silence too, broken only by the dull sound of human voice or tread. It is not terrible as the "fauces Averni", and very mistaken are those who avoid what they think may be found too gruesome. This is sacred ground, and very different are the emotions stirred in the true Christian heart as he draws near the former resting place of our forefathers in the faith, those heroes who by being Christians

carried daily their lives in their hands, who with a joyful fear laid to rest their brethren, some in the narrow loculi which tier upon tier line the narrow passages, and others in more honored tombs with arched roofs under which the Holy Sacrifice might be offered; for they were saints, bearing their palm branches before the throne of the Lamb. Their mangled remains, as the custom was, had been thrown out in heaps outside the Coliseum, while the fierce beasts lay sleeping in the dens below gorged with Christian blood. Rescued by faithful hands, laid to rest in triumph, these hallowed remains were here honored by a score of generations of pious pilgrims, as we may see from the two itineraries or guide books which have come down to us from the seventh century. Here many Popes lay buried in the chapel we enter first, known as the Papal Crypt, where the good St. Xystos was murdered in his chair. Here heroic souls listened to the burning words of confessors; here they assembled for the sacred Liturgy and received the Bread of Life; here the sinews of the faith grew strong—all scenes so graphically described in the pages of Fabiola. But our Trappist guide would have us keep our reflections for some other time, for he has much to show in this vast city of the dead, gallery after gallery, in places three stories high or deep, frescoes of the Good Shepherd, of countless saints, of symbolic or sacramental representations of the mysteries of the Christian faith, inscriptions without number in Latin or in Greek, speaking to those who passed before, the triumph gained, from those who had yet to fight. "Live in peace and pray for us";—"Sabbatius, sweet soul, pray and entreat for thy brethren and comrades";—"Anatolinus, may thy spirit rest well in God, and do thou pray for thy sister".

From the papal crypt, by a narrow doorway we come upon a more spacious room, irregular, twenty feet square. It has a long and interesting history, which must be told in brief. It is now ascertained beyond any doubt that this is the chapel in which the relics of St. Cecilia were laid.

In the ninth century the catacombs were fast falling into decay. Goths, Vandals, and Lombards had wrought destruction and carried off many treasures and as far back as the days of Constantine, who built the Basilica over the catacombs

of SS. Peter and Paul, it had become the practice to inter no longer in subterranean burial places. In January, 817, one zealous for the honor of the martyrs had become pope under the name of Paschal. In the following July he translated with great ceremony the relics of 2,300 martyrs from various catacombs to churches within the walls, for Saracens were even then threatening Italy. He was most eager to find the relics of St. Cecilia, especially as he was rebuilding her church in the Trastevere. He was however baffled in his efforts and gave up the search. He acquiesced perhaps in the belief that the precious remains had been carried off by Astulfus the Lombard King in 755. But four years later, according to the account he has left and his biographer Anastasius who continued the Liber Pontificalis, he had a vision or dream. St. Cecilia encouraged him to continue the search, for at one time, she told him, they were so near that they might have conversed together. He had already transferred the bodies of the former popes from the papal crypt, and from the itineraries of the seventh century, in which she is mentioned either immediately before or immediately after the popes, it is clear that pilgrims visited her tomb near this spot. By some it has been thought that his investigations came to a successful end in the crypt we have referred to, now known by her name, and that in the large recess toward one corner, near what is now the main entrance, to the right of the position where a temporary altar is placed that priests may offer the Holy Sacrifice to-day, her relics were found. This was the opinion of De Rossi and Dr. Northcote, and Dom Leclercq is still inclined to uphold this. On the other hand, Mgr. Duchesne and Dom Quentin, arguing from a corruption in the text of the Liber Pontificalis, think that the relics were translated, previous to Paschal's time, for fear of desecration, to the catacomb of St. Prætextatus, where the bodies of the other three saints lay. We are disposed to agree with this latter suggestion; but, be this as it may, St. Paschal found, either in the recess already mentioned in St. Callixtus, or with the other bodies in St. Prætextatus, a large sarcophagus. Within a cypress coffin, clad in rich garments interwoven with gold, with blood-stained linen cloths at the feet, lay the beautiful form of the Virgin-Martyr, to their wonder and joy

fresh and perfect as when more than six hundred years before she gave up her pure soul to God lying on the floor of her bath-room. He tells us that he lined the coffin with fringed silk, spread over the body a cover of silk gauze and carried it with reverence in a sarcophagus of white marble and placed it together with the other bodies under the high altar of her church in the Trastevere. This church, which we have already mentioned, was consecrated, as we know by reliable authority, under Pope Sixtus III (432-440), and occupies the site of St. Cecilia's house. We find it first mentioned in reference to a council held by Pope Symmachus in 499, and later on by the Venerable Bede in his History as the church where the English Wilbrord was consecrated. We can well believe that it was held sacred from the day of the martyr's death in accordance with the wish she is said in the Acts to have made known, and that the large room recently discovered ten feet below the central part of the nave was a place of rendezvous for the faithful to attend the Holy Mass. It is interesting to wander from room to room of the ancient house below the church, beneath our feet in many places the tessellated pavement still intact, to see the small statue of Minerva with the altar before it as in the days of the pagan Valerii, to look down upon the seven great amphoræ set in the floor for storing grain, wine, and oil, such as we frequently see in the little shops surrounding the old Roman palaces in Pompeii, now brought to light by excavation after nearly two thousand years. Above the ground-floor of the ancient house, in what was once the second story of the building, now a side-chapel in the church beautified with a variety of marbles, there has been shown from time immemorable that caldarium or bath-room where St. Cecilia breathed her last attended by Urban and her household. This room Paschal I preserved when he demolished or covered up the other parts of the house. There we may see the leaden pipes coming up from below and running round the room once "sevenfold heated" to suffocate the martyr, and the slab, now the altar-stone, upon which she was struck down by the executioner. Guido Reni has left a beautiful picture of her martyrdom which is hung above the altar, and on the opposite wall we see a representation by Domenichino of the angel bestowing the crowns on the youth-

ful spouses. In the church itself, on the wall of the apse, appear with their ancient freshness some gigantic mosaics, in the Byzantine style of the period, of our Lord, Saints Peter and Paul, Cecilia, Agatha, and Valerian. Our Saint stands clad in rich garments, as patroness of Pope Paschal, about whose head is the square nimbus in place of the round one which marks a saint. This signifies that he was still alive and makes clear to us the date of the mosaic.

We must now return to her crypt in the catacomb of St. Callixtus. By the eleventh or twelfth century, no longer the resting places of the saints' relics, it had fallen into decay and even its memory was forgotten. Not until 1848 was the catacomb rediscovered. Encouraged by significant signs, Signor de Rossi petitioned Pio Nono to buy the vineyard under which it was found to be. The story is too long to tell, but it may be mentioned concerning St. Cecilia's crypt that it was necessary for him to begin to dig from the level ground above, the very top of a wide *luminare* or air-shaft formed at a comparatively late period, and so gradually to unearth the crypt. First a figure of a woman praying, next a Latin cross between two sheep, and in the crypt itself, three later saints, and then on the wall close to the entrance from the papal chapel, facing the priest as he offers Mass to-day, a painting, perhaps of the seventh century, of a woman saint richly attired with bracelets and necklaces, and below on the same wall a niche, as is common in the catacombs, to receive a large shallow vessel of oil. Here too is a figure in full pontifical dress with name attached of St. Urban—the Pope and confessor, be it noted, and not the martyr—and a scroll added " Decori Sepulcri S. Cæciliæ Martyris." None of these are the original ornaments of this place. St. Cecilia is painted on the surface of a ruined mosaic, and another fresco, our Lord's head, in Byzantine type with rays of glory in the form of a Greek cross, is on a niche once encased with marble. This and St. Urban are probably not older than the tenth or eleventh century. Such continued decorations, especially when prolonged beyond the eighth and ninth centuries, are a sure mark of great religious and historical interest. De Rossi next discovered the recess where once stood the large sarcophagus which, as we have seen, had been transferred to the Trastevere, and a

grave stone which lies there to-day, bearing the name of Septimus Prætextatus Cæcilianus pointing perhaps to some connexion between the family of Valerian (buried, as we learn from the Acts and the seventh century guide-books, in the cemetery of St. Prætextatus) and that of Cecilia laid to rest on the property of the gens Cæciliana, on the other side of the Appian Way.

Lastly it is interesting to note what seems to be a confirmation from archeology of the translation of the relics by Pope Paschal. The walls of the catacombs are frequently marked with *graffiti* or the scribblings of pious pilgrims. Those on the picture of St. Cecilia in her crypt De Rossi found to be of two classes. The first kind he says are irregular in place and time, several being those of strangers, e. g. Spaniards. The second class, regular, in four lines, and almost exclusively the names of priests, the last one being a secretary. This suggests some official act. Several of these names appear on the painting of St. Cornelius in the same catacomb, translated in the time of Paschal; and also on a painting discovered in the subterranean church of San Clemente, and in the decrees of the Roman Council held in 826. Most names, it is true, are common and signify but little, but stranger names appear, as George and Mercury, written too with the same peculiarity of writing, some letters square, others in a running hand. Such perhaps may not be held as substantial proof, yet they help to carry our minds back to the reality of Paschal's connexion with our Virgin Martyr Saint.

The next scene in the story of St. Cecilia is seven and a half centuries later. Her church had grown. The bell-tower we now see dates from 1120; but in the year 1599 Cardinal Sfondrati of the "title" of St. Cecilia made very considerable alterations for the beautification of the building. During these he came across a large vault under the high altar and in this he found two large sarcophagi. Trustworthy witnesses were summoned and the tomb was opened. First was seen the cypress coffin, next the linen cloths stained with blood, and through the transparent gauze, faded in color, in which Paschal had wrapped the relics, could be seen the rich gold-threaded robes, with blood-stains visible, and the beautiful form of the young Virgin Martyr, in all its grace and mod-

esty, incorrupt after 1400 years. It is not difficult to imagine the enthusiasm of the ardent Roman people who came in crowds during the space of four or five weeks to renew their devotion to one who had been amongst the most popular of saints from very early times. Clement VIII, who lay sick at Frascati in the hills beyond the flat Campagna, deputed Baronius, the well-known annalist, with Bosio his friend, to draw up faithful accounts of all they saw for us in later centuries. The tomb was closed on St. Cecilia's day, 22 November, amidst jubilant celebrations, Clement himself singing the High Mass. The body had been laid in a heavy silver casket. The high altar as it stands to-day was erected, and the Pope ordered Moderna, a leading sculptor of the day, to execute with scrupulous fidelity a statue of the Saint as he saw her in the tomb, in the position in which once she lay expiring on the bath-room floor, and later in the catacomb on the Appian Way, and later still in her church in the Trastevere in the time of Paschal I. The inscription left for future generations, written in Latin, may now be read: "Behold the image of the most holy Virgin Cecilia whom I myself saw lying incorrupt in her tomb. I have in this marble modeled for thee the same Saint in the very same posture of body."

A most beautiful work of art. The maiden lies on her side, with limbs a little drawn up, her arms stretched out by her side, her hands, delicate and fine, lying before her, not locked but crossed at the wrists, the drapery beautifully modelled and modestly covering her limbs—a statue perfect in form, and the whiteness of the marble reflecting in some distant way the purity of her soul. It does not seem to be the body of one who is dead but rather asleep. Her head is bound with a cloth, the face turned to the ground where her forehead rests, and upward, the back of her neck is adorned, not marred, by the hideous gashes of the axeman, the trophies of her triumph. Miniature replicas of this statue we are glad to find in increasing numbers on the prie-Dieu of the devout, or sometimes life-size copies, as we may see in the Oratorian Church in London.

It is of interest also to note that in the other sarcophagus opened at the same time were found the bodies of three men, two apparently of the same age and size, who had manifestly been decapitated; but of the third, the skull was broken, and

the abundant hair was thickly matted with blood. It seems that he had been done to death by those *plumbatæ* or leaden scourges, of which a specimen has been found in the catacombs. Precisely in this way, we are told in the Acts, St. Maximus the notary was martyred. Of the three sarcophagi now seen in the Trastevere, that which contains the remains of Lucius and the martyred Urban, held those of Maximus before the ninth century, and it is decorated with a phœnix. If the mention of the phœnix belonged to the original Acts, and is not a later addition, it points once more to the accuracy of their details.

In the year 1900 the saintly Cardinal Rampolla, of this "title", greatly enlarged and adorned the crypt. It is indeed a beautiful chapel, supported by 34 columns of oriental granite, containing a full-sized statue of St. Cecilia and frescoes of the saints; on the one side, if we remember rightly, the three saints together, on the other the angel bestowing the crowns on the faithful spouses. Two other virgin saints, Agnes and Agatha, are fittingly represented, and somewhere the inscription in mosaics "Erunt sicut angeli Dei". In the centre of the large adjoining room of the subterranean house of Valerian and Cecilia, now a museum of early Christian remains found during excavations, may be seen the large marble front of one of the tombs from the catacombs, the centre inlaid with a rich mosaic cross.

It remains to say a few words of our Virgin Martyr as the patroness of music. In the early mural painting in the catacomb of San Lorenzo (sixth or seventh century), in the fresco of her crypt already mentioned in St. Callixtus, in the colossal mosaic in her church in the Trastevere of the time of St. Paschal, and in the tryptich of Cimabue at Florence and the decorations of Fra Angelico, we find no emblems beyond a palm branch and a book. Yet in poems and panegyrics, in pictures since the fourteenth and fifteenth centuries, and almost universally to-day, she is represented as a musician with reeds or an organ. In Romanelli's picture of the middle of the seventeenth century, she even has a violin.

What is the origin and how may we account for the growth of this, now accepted, tradition? We can but conjecture. Perhaps it arose from a misunderstanding of the words of

the Acts: "Cantantibus organis Cecilia Virgo in corde suo soli Domino decantabat." That whilst on her nuptial day all were making melody with mouth and minstrelsy Cecilia sang in her heart to the Lord alone, renewing her vows of virginity. As Chaucer puts it in the "second nonnes tale":

> And whyl the organs maden melodye
> To God alone in herte thus sang she.

Or in Caxton's English version of the Golden Legend of Jacopo di Voragine:

> And she heerying the organes making melodye,
> She sang in hir herte onelye tu god.

The connexion between the Latin *organis* and the general word denoting the precise instrument called an organ gives a plausibility to the above suggestion. Baillet in his *Vie des Saintes* prefers to connect the tradition with the celebrations at the time of her translation by Paschal.

It would seem preferable to connect it with the monastery which we know this Pope founded when rebuilding her church in the Trastevere for the perpetual celebration of the divine Liturgy. The School of Music thus associated with her church and name might easily have become associated with the Saint herself. May we not think that she, who ever guarded the interests of the church founded in her house where her relics lay, frequented by the poor she especially loved and the monks gathered to celebrate the praises of their Patroness—she who was but thinly veiled from mortal eye—appeared, if not in reality, at least in the imagination of those who devoutly celebrated the praises of God in union with the heavenly court. And in the days of fervor and, we must add, of pious credulity, when the marvelous was not only possible, but probable—and often an undeniable fact—stories of her apparition, in the place of honor or more likely of direction, would soon gain ground and her reputation as a musician become a fixed tradition.

Yet that this alone is not the explanation, we have a proof in the mention, as early as the end of the seventh century, of her musical powers by Aldhelm, Bishop of Sherborne. Whatever the origin, a growth is certain and perhaps the famous

picture of Raphael in the gallery at Bologna, representing her with an organ, encouraged the tradition.

In 1502 we find mention of a musical society at Louvain bearing her name, and when the Royal Academy of Music was founded in Rome in 1584, St. Cecilia was chosen as patroness. In 1571 we find the first authenticated occasion when her feast was celebrated with musical performances, and toward the end of the seventeenth century musical festivals on her natal day were widespread through England, Scotland, Ireland, France, Germany, and Italy—a tradition which is becoming more stable and with more direct reference to the Virgin Martyr by the setting to music of poems in her honor such as Dryden's well known "Ode to St. Cecily's Day" or Pope's "Ode to St. Cecilia".

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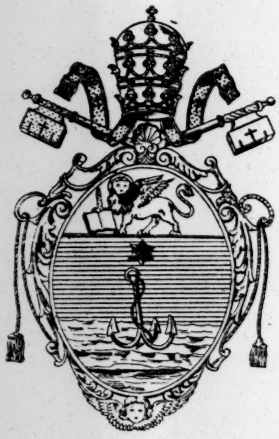

Analecta.

ACTA PII PP. X.

I.

Litterae Apostolicae: Committitur Episcopo Ritus Rutheni Adsistentia Spiritualis Ruthenorum in Canadensi Regione Commorantium.

Pius PP. X.

Ad perpetuam rei memoriam.—Officium supremi Apostolatus Nobis divinitus commissi, id ante omnia postulat, ut ea sedulo studio decernamus quae catholico nomini provehendo, aeternaeque fidelium saluti in universo terrarum orbe procurandae, bene, prospere ac feliciter eveniant. Quare in omnes ipsius orbis partes, Nos ex hac Principis Apostolorum Cathedra, tamquam e sublimi specula, mentis Nostrae oculos convertimus, et quae Fidei propagationi vel rei Sacrae procurationi magis opportuna videantur, nulla interposita mora, ad exitum perducere maturamus. Hoc moti consilio, cum, percrescentibus in dies Rutheni ritus fidelibus in regione Canadensi, venerabiles fratres Archiepiscopi et Episcopi illius regionis, admirabili zelo de eorum salute solliciti, eorumdem spirituali adsistentiae propter ritus et disciplinae diversitatem, sufficienter et adaequate providere non possint, quumque propterea Nos enixis precibus rogaverint ut huic iacturae oppor-

tunam medelam afferre dignemur, Nos, auditis VV. FF. NN. S. R. E. Cardd. Congregationi praepositis de Fide Propaganda pro negotiis Rituum Orientalium, omnibusque rei momentis diligentissime perpensis, spiritualem fidelium Ruthenorum in Canadensi regione degentium adsistentiam, Episcopo Rutheni ritus demandandam esse existimavimus. Quae cum ita sint, apostolica Nostra auctoritate, praesentium vi, perpetuumque in modum, Motu proprio deque certa scientia et matura deliberatione Nostris, fidelium Ruthenorum in Canadensi regione nunc et in posterum degentium spiritualem adsistentiam, Rutheni ritus Episcopo committimus; ea tamen servata lege: I. Ut Episcopus Ruthenus plenam iurisdictionem personalem exerceat in omnes fideles Rutheni ritus in praedicta regione commorantes, sub dependentia dumtaxat venerabilis fratris Apostolici Delegati. II. Ut ipse Episcopus Ruthenus residentiam suam ordinariam in urbe "Winnipeg" sibi constituat. Haec concedimus decernentes praesentes Literas firmas, validas, atque efficaces iugiter extare ac manere, suosque plenos atque integros effectus sortiri atque obtinere, et Rutheni ritus fidelibus nunc et in posterum in Canadensi regione degentibus plenissime suffragari; sicque rite iudicandum esse ac definiendum, irritumque et inane fieri, si secus super his a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Non obstantibus Nostra et Cancellariae apostolicae regula de iure quaesito non tollendo, aliisque Constitutionibus et Ordinationibus apostolicis, etiam speciali atque individua mentione ac derogatione dignis, ceterisque omnibus in contrarium facientibus quibuscumque.

Datum Romae apud sanctum Petrum, sub annulo Piscatoris, die XV iulii MCMXII, Pontificatus Nostri anno nono.

R. CARD. MERRY DEL VAL, *a Secretis Status.*

II.

EPISTOLA AD R. P. LEOPOLDUM FONCK, S.J., PONTIFICII INSTITUTI BIBLICI PRAESIDEM, DE DIPLOMATIS FORMULA DISCIPULIS OPTIME MERITIS AB EODEM INSTITUTO APOSTOLICA AUCTORITATE TRIBUENDI.

Dilecte fili, salutem et apostolicam benedictionem.—Ad Pontificium Institutum Biblicum, operi feliciter inchoato fastigium quodammodo imponentes, cogitationes iterum curasque conver-

timus. Cum enim sit in exitu primum triennium quo studiorum ibidem curriculum absolvitur, neque desint qui periclitata, superioribus annis, laudabiliter doctrina se pares sentiant ultimo eique maximo subeundo experimento, tempus iam postulat ut diploma, cuius impertiendi fecimus Instituto facultatem per litteras *Iucunda sane* die XXII martii MCMXI, qua sit perscribendum formula decernamus. Eam igitur hisce verbis conceptam volumus:

"Cum Reverendus Dominus . . . condicionibus omnibus a legibus Pontificii Instituti Biblici requisitis satisfecerit et legitimis Doctorum suffragiis in triplici doctrinae experimento . . . probatus fuerit, vi facultatum ab Apostolica Sede Nobis concessarum, ipsum lectorem seu professorem Sacrae Scripturae declaramus et pronunciamus, eidemque authenticum documentum hisce concedimus testimonialibus litteris, sigillo Instituti ac Praesidis subscriptione munitis."

Visa quidem haec est formula Academiae proposito congruere eique opinionem conciliare maiorem; cum eorum qui facto periculo statuta retulerint suffragia, non doctrinam tantum commendet, sed ius quoque iisdem tribuat ad rei biblicae magisterium, suffragantibus Ordinariis, gerendum. Inde autem hoc etiam sequetur commodi ut qui diplomate aucti sint, docendo, scribendo sibi viam muniant ad academicos gradus, quos conferendi uni pontificiae Commissioni Biblicae ius potestatemque reservamus.

Auspex divinorum munerum Nostraeque testis benevolentiae apostolica sit benedictio, quam tibi, dilecte fili, ceterisque Instituti doctoribus peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die II iunii MCMXII, Pontificatus Nostri anno nono.

PIUS PP. X.

III.

EPISTOLA AD R. P. D. CAROLUM M. A. DE CORMONT, EPISCOPUM ATURENSEM, DE LIBRO QUI INSCRIBITUR "LA VOCATION SACERDOTALE" EDITO A REVMO CANONICO IOSEPHO LAHITTON, EIUSDEM DIOECESEOS.

Monseigneur,

En raison des dissensions qui se sont produites à l'occasion du double ouvrage du chanoine Joseph Lahitton sur *La voca-*

tion sacerdotale, et de l'importance de la question doctrinale y soulevée, Notre Très Saint-Père le Pape Pie X a daigné nommer une Commission spéciale d'Emes Cardinaux.

Cette Commission, après avoir mûrement examiné les arguments en faveur de l'une et de l'autre thèse, a prononcé, dans sa réunion plénière du 20 juin dernier, le jugement suivant:

" Opus praestantis viri Iosephi canonici Lahitton, cui titulus *La vocation sacerdotale,* nullo modo reprobandum esse; imo, qua parte adstruit: 1° Neminem habere unquam ius ullum ad ordinationem antecedenter ad liberam electionem episcopi.—2° Conditionem, quae ex parte ordinandi debet attendi, quaeque *vocatio sacerdotalis* appellatur, nequaquam consistere, saltem necessario et de lege ordinaria, in interna quadam adspiratione subiecti, seu invitamentis Spiritus Sancti, ad sacerdotium ineundum.—3° Sed e contra, nihil plus in ordinando, ut rite vocetur ab episcopo, requiri quam rectam intentionem simul cum idoneitate in iis gratiae et naturae dotibus reposita, et per eam vitae probitatem ac doctrinae sufficientiam comprobata, quae spem fundatam faciant fore ut sacerdotii munera recte obire eiusdemque obligationes sancte servare queat: esse egregie laudandum."

Sa Sainteté Pie X a pleinement approuvé, dans l'audience du 26 juin, la décision des Éminentissimes Pères, et Elle me charge d'en donner avis à Votre Grandeur qui voudra bien la communiquer à son sujet M. le chanoine Joseph Lahitton, et la faire insérer ex integro dans la *Semaine Religieuse* du Diocèse.

Je prie Votre Grandeur, Monseigneur, d'agréer l'assurance de mes sentiments très dévoués en Notre-Seigneur.

Rome, 2 juillet 1912.

R. Card. Merry del Val.

S. CONGREGATIO DE RELIGIOSIS.

Decretum de Postulatu in Monasteriis Votorum Solemnium.

Quo propositum vitae religiosae perpetuo profitendae melius exploretur, et dignitati status religiosi uberius consulatur, imminutis, in quantum fieri possit, defectionibus, Emi ac Rmi

Patres Cardinales sacrae Congregationis de Religiosis, in plenariis comitiis ad Vaticanum habitis die 2 augusti 1902, sequentia statuerunt, nempe:

1. Quaelibet Postulans in Monasteriis votorum solemnium et clausurae papalis poterit admitti, sine praevia S. Sedis venia, servatis tamen aliis de iure servandis.

2. Quaelibet Postulans, antequam Novitiatum ingrediatur, probanda erit per tempus, et iuxta modum, in propriis cuiusvis Monasterii Constitutionibus praescriptum.

3. Si nihil in istis quoad haec statuatur, tunc probatio facienda est saltem per sex menses, ita tamen, ut Postulantes, intra septa Monasterii, probationis causa, admissae, utantur veste modesti coloris, diversa ab habitu Ordinis, quem non induant, nisi quando Novitiatum proprie dictum inchoaturae sint.

Facta autem de his omnibus fideli relatione sanctissimo Domino nostro Pio Papae X per infrascriptum sacrae Congregationis Secretarium die 5 augusti 1912, Sanctitas Sua eadem approbare et confirmare dignata est. Contrariis non obstantibus quibuscumque.

Datum Romae, ex Secretaria sacrae Congregationis de Religiosis, die 15 augusti 1912.

Fr. I. C. CARD. VIVES, *Praefectus.*

L. * S.

✠ DONATUS, Archiep. Ephesinus, *Secretarius.*

S. CONGREGATIO S. OFFICII.

I.

Decreto S. Congregationis diei 6 maii proxime elapsi laudabiliter se subiecit Aloisius Izsóf.

Romae, die 8 iulii 1912.

THOMAS ESSER, O.P., *Secretarius.*

II.

DECRETUM QUO PROHIBENTUR LIBER ET INSCRIPTIO QUAEDAM.

Feria IV, die 28 augusti 1912.

In generali Consessu habito in aedibus sancti Officii eminentissimi ac reverendissimi DD. Cardinales Inquisitores ge-

nerales damnarunt ac proscripserunt, et in Indicem librorum prohibitorum referri mandarunt opus cui titulus: *Cenni biografici della Serva di Dio Paolo Mandatori-Sacchetti per Valeriano Abb. Ferracci parroco in Vallecorsa, Roma, Tipografia Sociale Polizzi e Valentini,* 1905. Insuper vero reprobarunt ac proscripserunt inscriptionem: *Un portrait merveilleux,* appositam imagini Ss. Cordis Iesu, editae a Petro Brion (26, Rue Auguste Merillon, Bordeaux); eamque ita prohibuere ut nulli liceat ipsam imaginem in posterum imprimere aut edere, nisi ex ea penitus deleatur quaevis mentio assertae portentosae originis.

Et insequenti feria V, die 29 eiusdem mensis et anni, sanctissimus D. N. D. Pius divina Providentia Papa X, in audientia R. P. D. Adsessori sancti Officii impertita decretum eminentissimorum ac reverendissimorum Patrum adprobavit et confirmavit.

Datum Romae, ex aedibus sancti Officii, die 7 septembris 1912.

L. * S.

ALOISIUS CASTELLANO, S. R. et U. I. *Notarius.*

CURIA ROMANA.

PONTIFICAL APPOINTMENTS.

2 September: The Very Rev. Pietro Pisani appointed Secretary of the new department of the S. Congregation of Consistory for the spiritual care of immigrants.

3 September: The Rev. Bernard Richter, parish priest in the Diocese of St. Cloud, Minnesota, nominated Domestic Prelate of His Holiness.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER placing the spiritual interests of the Ruthenian Catholics in Canada under the special care of a Ruthenian Bishop, who is subject to the Apostolic Delegate directly. The official residence of the Bishop is at Winnipeg.

LETTER OF THE HOLY FATHER to the Rev. Leopold Fonck, S.J., regarding the diploma to be conferred upon graduates of the Pontifical Biblical Institute, Rome.

LETTER OF THE CARDINAL SECRETARY, in which the Holy Father commends Canon Joseph Lahitton's book on priestly vocations. (See pp. 513-22 of this number.)

S. CONGREGATION OF RELIGIOUS publishes the following regulations touching admission to religious communities of solemn vows:

1. Other requirements being fulfilled, postulants may be admitted to the "clausura papalis" in religious communities of solemn vows, without special permission of the Holy See.

2. Before entering the novitiate they are invariably to undergo a probation, for the time and in the manner prescribed by the Constitutions of the Order.

3. Unless otherwise determined by the Constitutions, the aforesaid probation is to last at least six months. In the meantime postulants may live in the monastery and wear a suitable habit, different however, from the habit of the Order; they are not to receive that habit until they enter the novitiate.

CONGREGATION OF THE HOLY OFFICE publishes Aloysius Izsof's withdrawal of his work, previously placed on the Index of Forbidden Books.

The same Congregation censures a book by Valerian Ferracci, published, under the title *Cenni biografici della Serva di Dio Paola Mandatori Sacchetti,* by the Tipografia Sociale Polizzi e Valentini, Rome; likewise a picture of the Sacred Heart styled "Un portrait merveilleux", published by Peter Brion, Bordeaux.

A LEAGUE FOR PRIESTS.

Some French papers are publishing the following documents in which all priests doubtless will be interested.

A League for Priests

PRO PONTIFICE ET ECCLESIA.

I earnestly recommend the institution of this international work the object of which is entire devotedness to the Holy See amongst priests. I have examined the work in compliance with the desire of the Holy Father and I consider it most providential in our times.

F. V. Card. Dubillard,
Arch. de Chambéry.

OBJECT OF THE LEAGUE.

The object of the sacerdotal league "Pro Pontifice et Ecclesia" is completely expressed by the recommendation of his Eminence Card. Dubillard. It aims at promoting amongst the clergy and by them amongst the faithful a generous devotedness to the Holy Apostolic See in moving the minds to be willing to undertake everything and to suffer everything if needs be for its cause and the cause of Holy Church.

MOTIVE OF THE LEAGUE.

The principal motive of the sacerdotal League "Pro Pontifice et Ecclesia" may be expressed with marvelous force in one energetic word which His Holiness Pius X recently addressed to the Right Reverend Archbishop of Como: "De Gentibus non est vir mecum." The Holy Father complains, with mingled affection and sadness, of a certain abandonment and isolation in which priests and faithful through human respect or indifference too often leave him in regard to defending the doctrines, interests, and rights of the Holy Roman Church. Is it not, as it were, asking the courageous and generous ones, chiefly in the priesthood, to re-act by a holy league against this abandonment and isolation?

QUALIFICATIONS FOR MEMBERSHIP.

1. Every priest who desires to become a member of the League "Pro Pontifice et Ecclesia" obliges himself by vow to give annually twenty francs ($5.00) for Peter's-pence. Those who are able to give more without obliging themselves

by vow should be glad to give more generously in proportion to their means.

2. The priest member of the League is to recite every day the following liturgical prayer:

Tu es Petrus et super hanc petram aedificabo Ecclesiam meam.
V. Constituit eum Dominum domus suae.
R. Et Principem omnis possessionis suae.
Oremus. Deus, omnium fidelium pastor et rector, etc.

3. He promises to celebrate every year at least one Mass for the Pope. If he has charge of souls, he will invite the faithful to attend this Mass and will take up a collection for Peter's-pence.

4. In the confessional he will exhort the penitent to receive daily Communion if possible or at least frequent Communion, and to offer up at least one Communion every week for the Holy Father.

5. He will himself or by a substitute preach at least once every year on the Holy Father or on current pontifical documents—for example, on daily Communion, or professed Catholic action in public life, "sub vexillo crucis," etc.

6. He explicitly obliges himself not to read, except for grave reasons, such as the necessity of refutation requires, any newspaper or magazine that is more or less tainted with Catholic liberalism or modernism, also to discourage by all possible means such reading amongst others.

7. He will use his best efforts to get readers for Catholic and papal newspapers and magazines.

8. He will make every endeavor to diffuse the acts of the Holy See which condemn modern errors, especially the Syllabus of Pius IX, the encyclicals against Liberalism, Modernism, and false Christian democracy.

9. He will earnestly strive on all suitable occasions for the reëstablishment of the union of States with the Church, for religious teaching in schools, and also for the official recognition and for the advancement of all religious orders.

10. He will persistently oppose the conspiracy of silence on the Roman question, and will make known, whenever occasion offers, the intolerable condition of the Roman Pontiff, "sub hostili potestate constitutus".

11. He will further pledge himself to speak of the Holy Father, of his official acts, and of his directions, as often as opportunity presents itself, in meetings, congresses, and in the assemblage of Catholic unions.

12. And lastly, in order to conform himself to the urgent and reiterated declarations of the Holy See on the necessity of sound training, scholastic philosophy and theology according to the doctrine of St. Thomas, he will apply himself to these studies as much as time allows, and he will defend amongst his confrères and flock the directions of the Holy See regarding this subject as well as all other instructions.

Read and approved at Chambéry (France), this 20th day of July, 1912.

F. VIRG. Cardinal DUBILLARD,
Archbishop of Chambéry.

I hereby agree to become a member of the League "Pro Pontifice et Ecclesia", and I promise with God's grace to fulfil its obligations.

Christian name in full .....
Address .....
Date of obligation .....

THE VALUE OF METHOD IN TEACHING CHILDREN TO HEAR MASS AND RECEIVE THE SACRAMENTS.

The problem of the age is the child. The world knows that the condition of the State and of society depends on its children. The Church is wiser than the world. She knows what the world ignores, that the happiness of both this life and the future life depends upon the training of children. Her doctrine on education shows her conviction, and her practice proves her consistency.

Now, our children need training not merely in doctrine: they need it in what we may call practice. By practice is meant here prayer, whether public or private, and the use of the Sacraments.

It may be worth while to describe the methods employed in one of our city parishes and to relate the efforts and results.

In this parish, like most others, there is a children's Mass on Sunday at nine o'clock. All the children of the parish

must attend this Mass. At first we found it hard to secure attendance. Some parents chose to bring their children with them to the other Masses. Some found the hour inconvenient. At the beginning, in 1906, we had an average attendance of about 100 out of the 600 children of school age resident in the parish.

Those children behaved rather badly. They did not know the service. They had no prayer-book, or, if they had, they did not know how to use it.

We prepared a method of hearing Mass for the children. The prayers were as near as possible a translation of the prayers of the sacred liturgy. They were short and simple. We tried to use monosyllables as far as possible. Those prayers and a few hymns were printed on tough cardboard, and placed in racks in the pews. We trained the children in Sunday school to sing the hymns and read the prayers aloud. Then we began our public rendering or following of the service. When the priest appears in the sanctuary, the children stand and recite this prayer aloud:

PRAYER BEFORE MASS.

This church is the house of God. I have come here to worship Him by offering the holy sacrifice of the Mass. I offer this holy sacrifice, O Lord, to adore Thee, to praise Thee, to thank Thee, to atone for my sins and to obtain from Thee virtue, health, and happiness for myself and for all my friends.

This prayer reminds them where they are, "in the house of God." It brings to their minds the purpose of their presence: "I have come here to worship Him." It tells them how they are to perform that act of worship,—"by offering the holy sacrifice of the Mass." It directs their intention: "I offer this sacrifice to adore Thee, to praise Thee, to thank Thee, to atone for my sins and to obtain from Thee virtue, health, and happiness for myself and for all my friends."

By the time they have said this, the celebrant is ready to begin Mass. With him they make the sign of the cross, saying:

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

I kneel before Thy altar, Lord. Thou seest my body and my soul. Thou knowest all my thoughts. My sins make me unworthy to appear before Thee. I confess my guilt and beg Thy pardon.

This prayer contains something of the thought there is in the Psalm "Judica me Deus". It tells the child that he is face to face with God, who knows the most hidden things and before whom the best of us should tremble at the thought of our guilt. It leads to the Confiteor, which is recited with the priest.

A hymn follows and occupies the time until the Gospel, when all stand, make the sign of the cross on forehead, lips, and breast, and listen to the sacred words read in English while the celebrant reads them in Latin.

In our church the announcements and the instruction follow the Gospel. The instruction is for the children. We try to be plain, simple, and interesting.

At the Credo, they stand and recite the Apostles' Creed.

At the Offertory, they say this prayer:

Thy priest offers bread and wine to Thee, Lord. Soon they shall be changed into the body and blood of Thy Divine Son, who will offer Himself here on this altar as He once offered Himself on Mount Calvary.

At the offering of the bread they say:

Receive, Holy Father, Almighty and Eternal God, this spotless host which I, Thy unworthy servant, offer to Thee. I offer it to atone for my sins. I offer it, too, for all good Christians, present and absent, living and dead. May it bring me and them to everlasting life.

At the offering of the wine:

We offer this holy chalice to Thee, Lord. Accept it, we pray, for our salvation and for the salvation of the whole world.

Come, Holy Ghost, and bless this sacrifice which we have prepared for the honor and glory of God.

A hymn keeps us busy until the consecration, during which, of course, there is silence. As soon as the elevation is over, we say these prayers:

Lord Jesus Christ, I believe Thou art now really and truly present on this altar under the appearance of bread and wine. I adore Thee, for Thou art the Son of God. I thank Thee, for Thou hast died to save my soul. Enable me always to love Thee and serve Thee.

Receive, Holy Trinity, this sacrifice which we offer in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of our Blessed Mother, Mary, and of all the saints. May it add to their glory and bring salvation to us, and may they pray for us in all our necessities.

Look down, Heavenly Father, upon Thy Divine Son. He is now present on this altar. Remember His wounds, His prayers, His death. He offers Himself for us now as He once offered Himself on the Cross. For His sake have mercy on us.

Remember, Lord, the souls of the faithful departed. Have mercy on my deceased relatives and friends, and on all the souls in Purgatory, particularly on those who have no one to pray for them.

We are careful to proceed slowly. While we pray aloud, we are reverent and we *follow* the celebrant.

We recite the Lord's Prayer when he says the Pater Noster, the Agnus Dei, in the vernacular of course, with him, and we have time for only one of the three prayers before the "Domine non sum dignus," the prayer for peace. Three times we protest, "Lord, I am not worthy," etc., and say the following prayer before Holy Communion:

Dear Jesus, I desire to receive Thee. Thou art really and truly present in the Blessed Sacrament. Come to me, I pray, and fill my soul with Thy holy grace. Give me light to know my duty and strength to do it. Enable me to love Thee and serve Thee all the days of my life. *Amen.*

While the priest is distributing Holy Communion, we sing an appropriate hymn.

During the ablutions and closing prayers we recite the acts of faith, hope, charity, and contrition.

We kneel for the blessing, and during the last Gospel we stand and recite the closing prayer:

May this holy sacrifice which I have offered please Thee, Lord. May it bring Thy blessing upon me, and upon all for whom I have offered it, through the merits of Christ, our Lord. *Amen.*

While the adults are passing out, we sing the final hymn and then dismiss the children. All genuflect together, and then pass out pew by pew, the public school children proceeding to the class-rooms for Catechism, the rest going home. They have religious instruction every day in school.

Now, as to the results. It was not long before the hundred children we started with had grown to five hundred. Disorder was absolutely at an end. The children were kept occupied all the time. They knew what they were doing. They got to love their own Mass. In fact, it became so attractive to adults that we no longer have room for all those who wish to be present.

For the past five years we have had practically all our children at this Mass, and the church is left to the grown people at all the other services.

It was not of course long before we observed the need of a book for the children. First of all, we had several cards to provide a variety of hymns. These cards are somewhat expensive. They are easily soiled and therefore not sanitary. They are soon damaged, so as to be unfit for use. Then, if men and women should always use a prayer book at Mass, we must teach the habit to the children. For these reasons we got out a little book containing the various prayers for morning, night, Mass, Confession, and Communion, with a collection of some 70 hymns. By ordering a quantity at a time, we can sell these books for five cents each. We urged every child to procure a book. If a child could not afford it, we gave him one. Then on Sunday morning we stand in the aisle and mark those who are not provided with a book. Of course, many children forget their books, but the fact that their forgetfulness is recorded soon breaks up the habit.

Surely, every priest has seen that many grown people and naturally many more children receive the Sacraments of Penance and of Holy Eucharist without due preparation or thanksgiving. We can talk to the adults and perhaps secure some improvement, but children need to be shown how.

We began in April of 1906 to have a Children's Communion once a month. We explained our plan at all the Masses. The children come to the church on Friday afternoon at 3:30. There is an instruction, a careful examination

of conscience, and an exhortation to contrition,—all conducted by one of the priests. The children then go to confession, and after it, go before the Blessed Sacrament for a short thanksgiving and the recitation of at least a part of their penance. In this they have the supervision of one of the nuns.

Next morning at eight they have their Mass, at which pews are reserved for them. They hear Mass according to the method given above, and go to Holy Communion in order and with proper reverence. After Communion and Mass we recite the prayers of thanksgiving, about ten minutes, and dismiss in an orderly manner. As the children leave the church, we give each one a neat card:

Church of the Nativity

The bearer received

Holy Communion

Saturday, September 28, 1912.

This card is to be taken home for the satisfaction or edification of parents. Next day that card with the child's name written on the back is returned to the pastor, who stands at the head of the aisle as the children pass out after their Mass. With these cards we check our list, and by the aid of some twenty young ladies of the Blessed Virgin's Sodality call at the home of the absentees, inquiring why the child did not receive Communion "last Saturday".

Now for the results. The figures for 1906 are:

April.....	15	boys	20	girls
May.....	45	"	65	"
June.....	20	"	45	"

No figures kept in vacation.

Sept.....	55	boys	85	girls
Oct.....	85	"	130	"
Nov.....	95	"	125	"
Dec.....	86	"	130	"

From Oct., 1911 to Oct., 1912, the figures are:

Oct.	161	boys	263	girls
Nov.	200	"	270	"
Dec.	186	"	272	"
Jan.	178	"	253	"
Feb.	191	"	275	"
Mar.	190	"	285	"
Apr.	170	"	237	"
May	165	"	215	"
June	225	"	295	"

No figures kept in vacation.

Sept.	215	boys	287	girls
Oct.	225	"	290	"

Of course the little children who are now receiving Holy Communion have swollen these figures. But even allowing for that feature it is apparent that system and "keeping everlastingly at it" are needed not merely to prepare children for Communion but to keep them regular in their attendance.

Fully 100 of our children still miss their monthly Communion in spite of all our efforts. They attend the public school. I know no argument more damning than this of the system that seeks to educate children without religious training.

Finally, if we miss so many from Communion, what must it be in parishes where the children go to Communion when they please and as they please.

JOHN L. BELFORD.

Rector, Church of the Nativity, Brooklyn, N. Y.

PÈRE LAGRANGE, O.P., AND THE SACRED CONGREGATION.

Considerable difference of opinion has been expressed during the past month touching the censure passed by the S. Congregation of Consistory upon some writings of the eminent Dominican scholar, Père Lagrange. His own letter addressed to the Holy Father must have cleared him of any suspicion of disloyalty to the Holy See. But there remains some doubt as to the character of the works which he has written during the past decade on the subject of Biblical interpretation. The association of his name with writers charged

with rationalistic prepossessions appears to have caused a misapprehension in the public mind, as if Père Lagrange were guilty of having advanced "rationalistic" theories opposed to the declared decisions of the Pontifical Biblical Commission, an attitude which would place the erudite Dominican in the position of slighting or opposing the disciplinary decrees which determine for the Catholic teacher the limits of what is sound doctrine in the Church. The wording of the decree rightly indicates the condemnation of "neotericas rationalismi et hypercriticae theorias" and specifies "sententiae audacissimae . . . quae antiquissimae traditioni Ecclesiae, venerabili SS. Patrum doctrinae et recentibus pontificiae Commissionis Biblicae responsis adversantur, et authentiam atque historicum valorem Sacrorum Librorum nedum in dubium revocant, sed pene subvertunt." This is aimed against the recently-published volume of the Schöningh *Theolog. Lehrbücher* by Professor Holzhey, whose views of inspiration as well as of the historicity of some of the Old Testament books are undoubtedly of a nature to trouble the Catholic mind. And when in the same connexion the S. Congregation adds that "alia habentur similis spiritus commentaria in Scripturas Sanctas tum Veteris tum Novi Testamenti, ceu commenta plura P. Lagrange," it may easily seem that the author thus designated is charged with rationalism and contumacy against the decisions of the Biblical Commission as a disciplinary authority in the Church. But such has not been the attitude of the Dominican scholar.

Père Lagrange's dignified yet truly humble remonstrance against any implication that the grounds for the judgment condemning the erroneous views expressed in his book are to be found in rationalistic theories maintained in defiance of pronouncements of the Biblical Commission, places him beyond the suspicion of the determined liberalism attached to K. Holzhey's bold utterances in his text-book. The position of the humble son of St. Dominic is, we take it, that of a defender of the integrity and authenticity of the inspired Text as set forth by the unquestionable authority of the Church. If, as a Catholic scholar, he is disposed to make any concessions which do not harmonize with the accepted traditional teaching of the Fathers, it is not that he yields to the rationalistic

spirit of the ultra critics, but rather because he aims at finding in what he considers non-essential elements of Biblical criticism a basis for refuting the objections and alleged conclusions of the rationalists. In this Père Lagrange, Battifol, and other scholars of avowed orthodoxy differ entirely from men like Loisy, who declare their absolute independence of the Church, and who make their private judgment supersede any doctrinal declaration of the Holy See.

That such books, however, should not be put in the hands of tyros who need to study the positive element of Scriptural science before they can appreciate and use without danger the critical investigations of expert exegetes, is plain enough. We do not allow youths, however intelligent and studious they may be, to handle drugs before they have mastered a full course of positive physical science. In the matter of Biblical criticism, too, it is to be remembered that the spirit of scepticism and doubt which marks the attitude of minds of to-day, renders a premature examination of the hypothetical phases of historical criticism, when applied to the inspired writings, particularly dangerous to the young and the partially educated. Hence the S. Congregation very properly proscribes such works for our seminaries, not only as text-books, but even when used for the purpose merely of consultation. They can only serve to unsettle the immature judgment of the students.

We append Father Lagrange's letter addressed to the Holy Father. The translations which have been made of the same hardly do justice to some of the discriminating expressions it contains:

Très Saint Père,

Prosterné aux pieds de Votre Sainteté je viens Lui protester de ma douleur de l'avoir contristée, et mon entière obéissance. Mon premier mouvement a été, et mon dernier mouvement sera toujours de me soumettre d'esprit et de cœur, sans réserve, aux ordres du Vicaire de Jésus Christ. Mais précisément parceque je me sens le cœur du fils le plus soumis, qu'il me soit permis de dire à un Père, le plus auguste des Pères, mais à un Père, ma douleur des considérants, qui paraissent attachés à la réprobation de plusieurs de mes ouvrages d'ailleurs indéterminés, et qui seraient entachés de rationalisme. Que ces ouvrages contiennent des erreurs, je suis

prêt à le connaître, mais qu'ils aient écrits dans un esprit de désobéissance à la tradition ecclesiastique ou aux décisions de la Commission Biblique pontificale, daignez, très Saint Père, m'autorizer à Vous declarer, que rien n'était plus loin de ma pensée. Je demeure à genoux devant Votre Sainteté pour implorer la bénédiction.

De Votre Sainteté,

Le plus humble fils,

Fr. J. M. Lagrange,

des Pères Prêcheurs.

None of the works of Père Lagrange has thus far been placed on the Index; but their circulation, especially as handbooks used in seminaries, has been wisely restricted. Furthermore, the note of warning is given that the tendency of such writings is full of danger. The fact that in his admissions to the demands of so-called Higher Criticism, the author has gone at times so far as to place him in conflict with the Patristic traditions generally accepted in the Church, cannot be doubted; but in what measure this fact places his teaching outside the pale of orthodoxy is still to be decided, and it is no proof of Catholic loyalty to anticipate the judgment of the Sacred Congregation by publishing the erroneous statement that "Father Lagrange's works have been put on the Index".

THE PASTORAL RIGHTS OF A CONVENT CHAPLAIN.

Qu. In the September issue of the Review at page 362, I read the excellent solution of the difficulty proposed by a certain honorable Reverend Pastor, as regards Private Exposition of the Blessed Sacrament during the Hour of Adoration as prescribed for the members of the Eucharistic League, to which evidently his "young saint" belongs. In the praiseworthy reply your definite decision was in favor of continuing this practice, providing there be a sufficient reason and the consent of the local pastor have been previously secured.

Now I will go further: I was at the moment of reading struck by the idea as to whether a chaplain of any institution, such as a convent or an academy, stationed there permanently and exercising there his duties, is also invested with the power of a pastor, concerning the practice of the Exposition. In a word, can he make use of (and grant permission to others as he may desire) such a privilege in the chapel in which he exercises his duties?

Resp. The chaplain of a convent or similar institution is not subject to the local parish priest, but receives his jurisdiction directly from the Ordinary to whom he is accountable for the performance of the ecclesiastical duties belonging to his office. Hence he enjoys, independently of the local pastor, the right of giving Private Exposition of the Blessed Sacrament. In the exercise of this right he is limited however by the canonical rule of the religious community to whose spiritual necessities he ministers. This rule, usually explicitly approved by the Holy See, gives to the community a certain autonomy, with which the chaplain or the confessor or even the bishop may not interfere. Ordinarily the chaplain is bound to conform in the exercise of his community services to the conditions of time and place marked by the convent horarium. There is a decision of the S. Congregation of Bishops and Regulars to the effect that, "chaplains who meddle beyond the affairs of their office are to be removed".[1] Accordingly a chaplain must use his right to give Private Benediction conformably to the discretion of the local administrator or superior of the community to whom it belongs to preserve the order of the house.

The chaplain of a religious community is not at liberty to delegate another priest to perform his duties, without the consent of the Ordinary; though this consent may be presumed in the case of a substitute who has the ordinary diocesan faculties.

THE MALTESE FOR "QUID MIHI ET TIBI EST, MULIER?"

To the Editor, THE ECCLESIASTICAL REVIEW.

Dr. Alfonso M. Galea, the translator of Father Zahm's works into Italian, has written me from Malta: "A propos of a correspondence in the June and July numbers of the ECCLESIASTICAL REVIEW . . . we Maltese would perhaps translate the 'Quid mihi et tibi, mulier,' into: '*schem* (quid est) *bijni u bijnec, mara*,'—which is similar to *man bain anta u ana*. This we could very well read thus: '*min* (who) *bijn* (between) *inti* (you) *u* (and) *jiena* (I). The *j* is pronounced like the Italian *j*.'"

[1] S. C. E. R., 15 June, 1604. Cf. Taunton, *Law of the Church*.

Maltese is most likely a Semitic language that has undergone transformation according to each change in the history of the little island. The oldest elements of the language are probably Phenician; a later Semitic influence was that of Arabic. However, as the Romans, Arabs, Normans, and other successive conquerors of Malta were never numerous in the island and kept pretty much to the port, the inhabitants of the interior have ever been such as Diodorus Siculus described in the first century—a Phenician colony; and the language of the Maltese has been Phenician. Hence the Maltese equivalent of a New Testament phrase is of much worth exegetically.

Have we here a Maltese equivalent of a New Testament phrase? There is the rub. That the Maltese phrase is the equivalent of the Arabic for "What is between thee and me?" there is no doubt: *schem* is the modern Arabic *shû,* what,—and this is cognate very likely to the Hebrew and Aramaic *shĕ* and the Assyrian *sha; bijni* is the Maltese for *baini; bijnec* is *bainak.* Hence the Maltese *schem bijni u bijnec* is the Arabic *shû baini we bainak,* "What is between me and thee?" In like manner, the Maltese *mîn bijn inti u jiena* is the Arabic *man bain enta we ana,* "Who is between thee and me?" But have these two Maltese and Arabic idioms anything at all in common with the Greek original of "Quid mihi et tibi est?" That remains to be proved. The Maltese idioms are no new light unto our darkness.

New light seems really to have been shed upon our exegetical problem by F. C. Burkitt, in the *Journal of Theological Studies,* July, 1912, page 594. He says that the phrase τί ἐμοὶ καὶ σοί is common enough in Greek and Aramaic and gives us three things: "something" (τί), the speaker (ἐμοὶ), and the person spoken to (σοί), and asserts that there is a gap or a disagreement. But the phrase does not tell us between whom the gap is. It may be between *me* and *thee;* it may be between *us* and *the thing.* Here the gap is between *us* and *the thing.* The phrase τί ἐμοὶ καὶ σοί means precisely the same as τί ἡμῖν, that is, "What have I and thou to do with that?"

This interpretation fits in well with Corluy's, that the phrase in both the Old and the New Testament, always means surprise at some one's importunity, either praiseworthy or blameworthy. Here the Blessed Mother's request is an importunity,

—" My hour is not yet come,"—but a holy importunity. The context shows that our Lord's words either were toned down by voice and expression or in themselves implied no rebuke. They were probably like to the modern Arabic phrase, *ma 'alesh,*—which *literally* means, " the thing is not unto me ", " it is none of my business "; and yet *idiomatically* means: " Do not worry ", " Beg pardon ".

WALTER DRUM, S.J.

Woodstock College, Maryland.

THOMAS À KEMPIS AND THE BROTHERS OF THE COMMON LIFE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the interests of historical accuracy allow me to correct some misstatements, arising from the confusing of two distinct bodies, which occur in the otherwise instructive article of W. H. Grattan Flood on Thomas à Kempis as a Hymn Writer in the August number of the REVIEW. The contributor states that Thomas became a novice in a monastery of the Order of the Brothers of the Common Life, in which his brother John was Prior. As a matter of fact the Brothers of the Common Life had no monasteries, no novices, no priors, and they were not an Order or even a Congregation; they were not Religious at all. The Brothers (and Sisters) of the Common Life, otherwise the *Devout* Brothers and Sisters, were a confraternity of clerics and layfolk, who under the spiritual direction of Gerard Groote and Florentius Radewyn were emulous of the perfect life of the primitive Christians; at first they did not even live in community, and they never took vows. For the more permanent guidance and protection of this pious association a Congregation of Canons Regular was founded, the members of which at first were chiefly recruited from among the Devout Brethren. This was the Institute founded mainly through the instrumentality of Florentius Radewyn at Windesheim in 1386. John à Kempis was one of its first professed members, and Thomas its most shining light. The early years of both John and Thomas were passed with Radewyn and the Brothers at Deventer. It was this Institute also which " absorbed over seventy houses of Augustinian Canons ", and not the association of the Devout Brethren, who, as such, had no

more chance of "absorbing" houses of the Canonical Order than, say, the Sodality of Mary is likely to "absorb" the Society of Jesus to-day! All this will be found treated at large in Criuse & Kettlewell, cited by your contributor, and other works, not a few, which treat of à Kempis, the Brothers of the Common Life and the Canons Regular of Windesheim.

VINCENT SCULLY, C.R.L.

St. Ives, Cornwall, England.

MITIGATION OF THE EUCHARISTIC FAST.

To the Editor, THE ECCLESIASTICAL REVIEW.

Quite a number of letters favorable to a mitigation of the Eucharistic fast have been received by me in answer to the request for an expression of sentiment from priests. They come from many States, from California to Florida, from Texas to New York. Among the writers are regulars, representing eight religious orders, and secular priests of all ranks and belonging to twelve dioceses. One correspondent writes: "Whatever I can do for the furtherance of this most timely movement will be cheerfully done." Another: "I hope that you will succeed in obtaining a modification for the spiritual benefit of thousands of souls and the temporal health of the poor missionary pastors." Another pledges his name "in support of this great movement." Another says: "I gladly pledge my support to the movement. I shall try to interest all I can in the matter."

There are other letters to the same effect as the above. Some priests add explanations or make practical suggestions. The following extracts from their letters will be read with interest.

"I have had under my charge for nearly twenty years a parish and from six to ten missions. Nearly all the people have to come from three to ten miles to church in all these places. Their teams are slow work-horses and the roads generally rough. When they receive Communion they have to fast till from one to three o'clock P. M. unless they bring a cold lunch and eat it on the wagons outside. A dispensation from the fast would, in my opinion, greatly increase the number of Communions and thereby strengthen faith and virtue in these outposts. Nor do I think it would lessen reverence for the Blessed Sacrament, because they firmly believe in the Real Presence and also in the power of the Keys. They know the Church can make and unmake disciplinary laws, and those who do not fully understand this can easily be taught."

"I attend to nine missions and as a rule circumstances over which I have no control do not permit me to begin Mass earlier than nine or ten o'clock. Furthermore many of my parishioners must drive from ten to seventeen miles. Consequently it is extremely difficult for them to receive Holy Communion and I know that some of them would communicate oftener if the fast were mitigated. Though myself I am young and robust, nevertheless it is not a pleasant task to board a train at 2.15 A. M. and ride as far as seventy-two miles and then only take breakfast at 11 or 12.30."

"I showed one of the articles on the mitigation of the Eucharistic fast to a priest who was simply horrified. But when I made him understand that 'breakfast' was far less opposed to the reception of the Holy Eucharist than any amount of deliberate venial sin, he opened great eyes and seemed to wake up from a dream."

"My sentiment in favor of this mitigation is of a number of years' standing, as I became interested in this view not from reading but from experience in mission work . . . My experience in this line is so urgent that I would consider it a sin to neglect doing my part to help the cause along . . . The longer I see this pitiful state of affairs, the more it hurts me to think that there has been so far no hope of relief in sight . . . I have talked the matter over with a number of friends, but got little or no satisfaction, several of them not having had any of my sort of experience on the missions."

"I have spoken to my neighbor priests, and they suggest that if a petition were sent through the diocese, it would be signed by all . . . People here have to drive sixteen or more miles to church. . . . If Mass could be said as late as one P. M., the places could be more often attended, to the great advantage of the people."

"Many people, especially sick people and workingmen, are practically barred from daily Communion . . . . Daily Communion works miracles."

"I suggest that the Holy See be petitioned to the effect: First, that priests for their celebration and others for their Holy Communion may have the choice of a fast from midnight or of five hours, no matter how substantial the previous meal may have been; second, that all confessors be empowered to let their penitents go to Holy Communion after having taken not more than two deciliters of any kind of non-alcoholic liquor."

"I willingly subscribe to any petition to the Archbishops of the country or to the Holy See for a modification of the law of fasting with a view to promote frequent and daily Communion. A good number of my poor mountaineers can receive only every two weeks, because they must take turns to come to the High Mass at ten o'clock. I would never approve of the use of intoxicants before

Communion . . . If one of the Archbishops would take up our petition and urge a request to the Holy See at the next meeting of the Archbishops, great good might be done."

A very interesting letter came from a doctor in theology. It is to be hoped that he will communicate the benefit of his experiences in an article written for publication. Another priest offers to help the movement along not only by financial support, but also by the work of the commercial department of his school, in sending circulars and the like.

The Right Rev. Albert Pascal, Bishop of Prince Albert, Canada, writes: "Les raisons que vous donnez au sujet du jeûne eucharistique sont bien convaincantes. Je m'y associe pleinement. Il appartient au S. Siége de voir si les raisons apportées en faveur de la mitigation du jeûne eucharistique sont suffisantes pour nous accorder cette faveur." [1]

A. VAN SEVER.

Route 2, Grand Rapids, Wisconsin.

IS OLD AGE SUFFICIENT REASON FOR BREAKING THE EUCHARISTIC FAST?

Qu. Three years ago I received into the Church a man 71 years old. This person came to me of his own free will to seek entrance into the true Church; that is the way he stated his case.

His sincerity is proved to this day by his very devout manner of life.

But now he earnestly asks to be allowed to receive Holy Communion daily. Of course I gladly gave the permission.

Yesterday he came to the sacristy and told me he suffered great thirst during the night, his tongue sticking to the roof of his mouth, so that he had to get up after midnight to take a drink of water. He knows, he told me, the law of the Church in regard to fasting. But his grief is that in view of this law he will be unable to receive Holy Communion frequently. It has made him very downhearted, for the reception of Holy Communion is his one great consolation in his old age. He came to me for advice to find out if it was permitted to him to take only a few drops of water to loosen his tongue. I advised him that he should try to wet his tongue without swallowing the water, and not to receive on those days when he felt especially thirsty. He is a strict temperance man.

[1] The reasons which you give concerning the Eucharistic fast are quite convincing. I approve of them fully. It belongs to the Holy See to decide whether the reasons brought forth in favor of the mitigation of the Eucharistic fast be sufficient to grant us this favor.

May I ask you for enlightment on this point of fasting in the case of a man of such advanced years? E. F. S.

Resp. Under the existing legislation the aged convert will have to abstain from Holy Communion whenever he finds it necessary to break his fast. There is a concession that allows habitual invalids who are unable to fast, although they may not be confined to bed, the reception of Holy Communion twice a month, even after they have taken some light food. Likewise, the administration of Extreme Unction in some dangerous spell of sickness may be made the occasion for administering Holy Communion without fasting to those with whom old age is a continuous sickness and implies danger of death.

THE JUDICIAL COMMITTEE OF THE PRIVY COUNCIL AND THE CANADIAN BILL AGAINST THE "NE TEMERE."

In THE ECCLESIASTICAL REVIEW for April, 1912 (pp. 422 ff.) we discussed the course of Mr. Lancaster's proposed bill in the Dominion Parliament. This Bill to amend the Marriage Act provided as follows: "Every ceremony or form of ceremony heretofore or hereafter performed by any person authorized to perform any ceremony of marriage by the laws of the place where it is performed, and duly performed according to such laws, shall everywhere within Canada be deemed to be a valid marriage, notwithstanding any differences in the religious faith of the persons so married and without regard to the religion of the person performing the ceremony.

"(2) The rights and duties, as married people, of the respective persons married as aforesaid, and of the children of such marriage, shall be absolute and complete, and no law or canonical decree or custom of or in any province of Canada shall have any force or effect to invalidate or qualify any such marriage or any of the rights of the said persons or their children in any manner whatsoever."

In answering questions submitted to it by the Dominion Government of Canada, the Canadian Supreme Court had held it to be beyond the power of the Dominion Parliament to enact the proposed legislation. The Government there-

upon was given special leave to appeal to the Judicial Committee of the Privy Council, and Viscount Haldane, the newly-appointed Lord Chancellor, together with the Earl of Halsbury, Lord Macnaghten, Lord Atkinson, Lord Shaw, and Chief Baron Palles, heard the argument.[1]

It was agreed between counsel during the course of the oral argument that this Bill was intended to enable any person who was licensed to perform the ceremony to perform it validly, no matter what might be the religious faith of those married by him.

The argument in favor of the validity of the proposed Act was that the Dominion Parliament had the sole power of dealing with what should form the essential thing to a contract of marriage. The word "marriage" could not be taken as necessarily including any ceremonial as part of its validity.

Lord Shaw argued that there must be something attaching to the ceremony of marriage which must be performed by solemn words. He said, however, that a public ceremony was not necessary. But Lord Halsbury maintained that it was important for society that there should be some public record of what had taken place, namely, the agreement between the parties.

It was urged, in favor of upholding the decision of the Supreme Court of the Dominion, that all that the Federal Government was competent to legislate for was marriage minus solemnization. This Bill purported to say that an officer who was given by Quebec law a limited authority to perform the marriage ceremony should have a universal authority to do so.

The Judicial Committee finally held (29 July last) that the Bill was *ultra vires* of the Canadian Parliament. In one of the first opinions delivered by the Lord Chancellor since he ascended the wool-sack he said:[2] "The decision of these questions turns on the construction to be placed on sections 91 and 92 of the British North America Act, 1867. Sec. 91 enacts that the Parliament of the Dominion may make laws for the

[1] The decision is reported under "In the Matter of a Reference by H. R. H. the Governor-General of Canada in Council to the Supreme Court of Canada of Certain Questions Concerning Marriage," 28, The Times Law Reports 580 (No. 35, 9 August, 1912).

[2] P. 582, above.

peace, order and government of Canada in relation to all matters not coming within the classes of subjects by the Act assigned exclusively to the legislatures of the Provinces, and, for greater certainty, but not so as to restrict the generality of the foregoing terms of the section, it declares that, notwithstanding anything in the act, the exclusive legislative authority of the Parliament of the Dominion extends to all matters coming within the classes of the subjects enumerated. One of these is marriage and divorce. The section concludes with a declaration that any matter coming within any of the enumerated classes shall not be deemed to come within the class of matters of a local or private nature comprised in the enumeration of the classes of subjects by the Act assigned exclusively to the Legislatures of the Provinces.

"Section 92 enacts that in each Province the Legislature may exclusively make laws in relation to matters coming within the classes of subjects enumerated in this section. Among these is the solemnization of marriage in the Province. . . .

"Their Lordships consider that the provision in section 92 conferring on the Provincial Legislature the exclusive power to make laws relating to the solemnization of marriage in the Province, operates by way of exception to the powers conferred as regards marriage by section 91, and enables the Provincial Legislature to enact conditions as to solemnization which may affect the validity of the contract. There have doubtless been periods, as there have been and are countries, where the validity of the marriage depends on the bare contract of the parties without reference to any solemnity. But there are at least as many instances where the contrary doctrine has prevailed. The common law of England and the law of Quebec before confederation are conspicuous examples which would naturally have been in the minds of those who inserted the words about solemnization into the statute. Prima facie these words appear to their Lordships to import that the whole system of what solemnity ordinarily meant in the systems of law of the Provinces of Canada at the time of Confederation is intended to come within them, including conditions which affect validity."

The decision had been foreshadowed in the debates in Parliament. The temper of the advocates of the Bill may be

judged from the peroration of counsel. He said, in closing for the appellants, that the question was a vital one, which many persons were keenly watching, anxious to know whether the design of the Federation of one great growing nation should be set aside and a question affecting the whole basis of society should be governed by merely local, isolated, and factional differences. It is to be noted that this advocate comes from Protestant Ontario, which was trying to force its local view on Catholic Quebec, and that Ontario, unaffected though it is by Quebec's local laws, wants to say that Quebec shall not pass such local laws respecting the solemnization of marriage, for instance, as are not pleasing to Protestant Conservatives. It is expected that this authoritative pronouncement of the highest court of the British Empire, appealed to especially by the Conservatives, will prevent the introduction, at least in the Dominion Parliament, of the vicious bills concerning all the phases of the marriage question now so common in many legislatures.

Immediately after the official pronouncement of the above decision some extremists talked of amending the British North America Act. But no general power is expressly conferred upon the Dominion Parliament to alter the Federal Constitution.[3]

JAMES M. DOHAN.

PROFESSIONAL SECRECY IN HOSPITALS.

Qu. Allow me to submit the following difficulties, which are actual.

1. The superintendent (Religious) of a Catholic hospital knows officially or professionally that a youth who had been in the hospital is gravely afflicted with a contagious disease. He is engaged to a young woman whom the superintendent befriends. May the latter warn the young girl of the danger, knowing that the young man is not likely to reveal his infirmity, because he is very eager to marry the girl.

2. The same superintendent is repeatedly requested by the chief physician of the hospital to prevent the local chaplain from visits to certain of his patients, intimating an accusation which is plainly detrimental to the priest's reputation. The superintendent has no authority over the chaplain. Is she obliged to inform the bishop of the situation?

[3] See Clement's Canadian Constitution, Second Edition (1904), p. 250.

Resp. 1. It would be an act of charity to warn the young girl of her danger, since the youth is disposed to inflict an injury upon her against which she has a just right to be protected by those who are interested in her welfare.

But in order to justify such an act of friendship or charity it is required that—

(a) there be no doubt about the fact of the youth being presently afflicted with the supposed disease;

(b) the assumed marriage to be a definitely known contingency;

(c) there be no other way of preventing the prospective marriage under existing conditions.

A mere professional rumor about a former patient's condition of health, or a mere conjecture about a probable marriage (with such "engagements" as are customary in America), would not justify a warning that would injure the otherwise legitimate prospects of the youth, all the more since the evil that afflicts him may not be attributable to his own fault. The same charity that is invoked in favor of the young girl, is due also to the youth, unless he himself interposes an obstacle to its exercise. In like manner the reason for manifesting the defect would cease if there be at command other legitimate means of preventing the proposed marriage.

2. As for the second case, the superior of the hospital may justly avail herself of the counsel of her ecclesiastical superior, the bishop, or any other prudent priest to direct her action in such a matter. Hence she violates no confidence if she speaks to the bishop. But she is not obliged to assume the odium of either correcting the action of the chaplain or of letting him know that she communicated the matter to the bishop. If the doctor has charges to make against the chaplain, it is his place to make them to the latter's superior, who is the Ordinary who appointed him to the position. The priest might justly resent any attempt to discipline him if it came from one under his own charge, though in a different sphere of action, unless it were a case of plain interference on his part with the established order of the hospital over which the superintendent has immediate charge. Any other action which concerns the private conduct of the chaplain is no more her responsibility than would be the private conduct of the doctor himself, if it does not openly reflect on his practice.

PRIVATE BENEDICTION OF THE BLESSED SACRAMENT.

Qu. In the last issue of the REVIEW you mention "Private Benediction" of the Blessed Sacrament. This, I understand, was recommended by the late Pope for the month of October. Though the REVIEW may have given the method of this religious exercise, I cannot find it mentioned anywhere. Would you for the good of others as ignorant as myself give the process to be observed in such cases?

Resp. Private Benediction with the ciborium or pyx is given as follows:

1. Six candles are lighted on the altar.

2. The priest, vested in surplice and stole (white), and accompanied by two servers bearing candles, goes to the altar, prays a short while kneeling on the lowest step; then ascends to the predella and opening the tabernacle door draws the ciborium covered with its veil to the front, without taking it out of the tabernacle.

3. Having genuflected on one knee, he descends to the lowest step; (where he is free to incense the Blessed Sacrament, although this is not necessary). He then recites such prayers as may be deemed appropriate, and ends with the Tantum ergo (which may be either recited or chanted), followed by the V. "Panem de coelo" and the prayer "Deus qui nobis," etc.

4. He then ascends to the top step, genuflects on one knee, and closes the tabernacle.

It will be observed from the foregoing form that the priest does not take the ciborium from the tabernacle to give Benediction.

In the Encyclical on the Rosary in which Leo XIII recommends the October devotions with Private Benediction of the Blessed Sacrament, in churches which cannot have the more solemn Exposition with chant, etc., as prescribed by the ordinary rubrics, the special faculty of *giving Benediction* with the ciborium is included. In this case the priest, after reciting the prayer "Deus qui nobis", receives the humeral veil, goes up to the tabernacle, genuflects, takes out the ciborium and, having covered it with the extremities of the veil, turns to bless the people with the usual form of the cross. He then replaces the ciborium in the tabernacle.

This latter Benediction is not always a part of the Private Benediction and, outside the month of October, it supposes a custom or the special approval of the Ordinary.

Incense may likewise be used before giving the actual blessing with the pyx.

BULWER'S "FRIAR JOSEPH" IN THE LIGHT OF HISTORY.

Qu. I have read "Father Joseph" by O'Connor and was glad to see the Bulwer Lytton caricature of Cardinal Richelieu's intimate friend and adviser set in its proper light. But as Mr. O'Connor does not cite any documents for his version of the life of Joseph Francis le Clerc du Tremblay, a literary critic of my acquaintance refuses to accept it as true. What can I say in refutation?

Resp. If Mr. O'Connor does not give the documents on which his biography of Monsignor François le Clerc du Tremblay rests, it is because that personage is as well known a figure in the contemporary history of Richelieu as is that of Louis XIII or the Queen Mother, who are interwoven in the drama of the Cardinal's career. The general outline of that life, as our author gives it, requires no documentary evidence. Any good biographical dictionary, such as the *Biographie Universelle* (Vol. XXI), will vouch for the facts. There was indeed some controversy about the quality of influence which the Cardinal's confidant, commonly known as Père Joseph, exercised in shaping the political issues of France; and Lord Lytton, we have no doubt, got from this the suggestion which made him caricature Monsignor du Tremblay in order that he might bring the character into harmony with his dramatic purpose, which happened to meet also the anti-Catholic prejudice of the time. But Lytton must have known that he was falsifying history, though improving the dramatic effect of his play.

Hyppolite de la Porte mentions the controversy in referring to the *Histoire de la vie du Rev. Père Joseph le Clerc du Tremblay, Capucin, instituteur des filles du Calvaire* (by l'abbé Richard). That life was published in two volumes in 1702. St. Jean de Maurienne and other critics attacked the accuracy of the Abbé Richard in regard to certain statements, which appeared to be rather the exaggerations of a panegyrist than the sober conclusions of an historian. But these differ-

ences do not affect the chief facts as they stand in Mr. O'Connor's narrative, the object of which is to inform the popular mind that takes its knowledge of history from certain standard novels and dramas, and to warn the reader of *Richelieu* that Lytton's "Father Joseph" is not the Père Joseph of fact, as associated with the great Cardinal.

For the rest, Mr. O'Connor does give, in footnotes throughout his volume, such references to the biographical sources of Père Joseph as should enable any unprejudiced critic to verify the facts and to prove that Richelieu's associate as pictured by Lytton is the very opposite of the true Père Joseph of history.

THE BRIDE AND GROOM KNEELING IN THE SANCTUARY.

Qu. Will you kindly let me know through the ECCLESIASTICAL REVIEW whether there is any authority for the bride and groom kneeling within the sanctuary at the Nuptial Mass?

Resp. The question has been discussed frequently in these pages. We repeat: Custom, sanctioned by the practice of Rome and Catholic countries generally, has extended to the entire ceremony of the Mass the rubric that after the Pater noster of the Nuptial Mass the marriage parties are to stand or kneel "ante altare"; for, although the phrase "versus sponsum et sponsam ante altare genuflexos" may be interpreted to mean that the couple to be married stand "at the communion-rail outside the sanctuary", it may also mean "at the foot of the altar within the sanctuary". Indeed the latter would under the circumstances seem to be the more ordinary interpretation, since the priest is not supposed to leave the altar when he gives the wedding ring to the bride, etc. But if the bridegroom and bride may enter the sanctuary to receive the ring and blessing, there appears to be no reason why they should not remain there during the Mass. Since the "witnesses" are directed to stand "near" the bride and groom during the ceremony, the presence of the former in the sanctuary may likewise be deemed permissible. It would seem to be part of the wisdom of the Church that she allows pastors a certain amount of freedom in this matter of interpreting the rubric; for there are occasions when he may deem it advisable to vary the degree of solemnity in imparting the blessing of the Church. Thus, pastors who would ordinarily

have the marriages in their fold celebrated with a Nuptial Mass, giving the newly-married Holy Communion and the marriage blessing within the sanctuary, may nevertheless be called on for some legitimate reason to celebrate the marriage without Mass or in the evening, and in that case to perform the ceremony at the communion-rail. Such a distinction need have nothing odious about it; for just as we admit some friends to the inner family circle, which we deny to others, so also may a closer approach to the altar of God be allowed to those who deal more reverently with the graces received in His sanctuary.

THE OLD INDULT OF REQUIEM MASSES AND THE NEW RUBRICS.

Qu. At our last Clerical Conference the following question came under discussion: By a special indult we have had the privilege since 1880 of celebrating each week two Requiem Masses on Doubles which are not of a first or second class nor fall during privileged Octaves. Does the *Divino afflatu* affect this indult; and if so, how far?

Resp. It would seem from the new Rubrics on the celebration of Mass that, while the reform is not final, it is intended to do away with the existing privileges, in so far at least as these are contrary to the new provisions. Of these provisions the Constitution *Divino afflatu* says: "Jam in praesenti instauranda censuimus . . . ut in sacra liturgia Missae antiquissimae de . . . Feriis, praesertim quadragesimalibus locum suum recuperarent" (n. 6).

This aim to restore the celebration of ferial Masses causes of course the elimination of votive and private requiem Masses. An exception is made with regard to private Masses for the dead during Lent, when it is permissible to say such Mass on the first free day of each week (according to the calendar of the church in which the Mass is said).

There are moreover several decrees of the S. Congregation of Rites, issued since the publication of the Constitution *Divino afflatu* and intended to interpret it, which indicate that private Masses for the dead, hitherto allowed by special indult to different dioceses or churches, would cease with the introduction of the new rubrics in 1913. Thus a declaration of 22 March, 1912, states: "Particular offices that have been granted

by indult of the Holy See to certain dioceses, orders or religious congregations . . . are declared by the new rubrics to be suppressed." And under decree of 19 April, 1912, it is stated: "The provision of the new Rubrics with regard to requiem Masses is general and . . . includes not only private Masses, but those," etc.

According to the above, existing privileges that are in the way of the general purpose of the reform are to be considered as abrogated. The privilege of celebrating a low Mass instead of a Missa cantata when, for lack of chanters, etc., it is impossible to celebrate solemnly, would not seem to be touched by the new regulations, inasmuch as the purpose of the latter is in no wise interfered with thereby.

IMAGES OF THE SACRED HEART ON THE ALTAR.

Qu. Is there any decree forbidding the placing on the altar of images of the Sacred Heart, or of the two Hearts of Jesus and Mary—I mean the hearts separate from the figures—to serve as a suitable background for the baldachin or throne on which the Blessed Sacrament is usually exposed? I am told there is. If so, would it be forbidden to have such emblems painted in the panels of the sanctuary, back of the altar?

Resp. The use of pictures or carvings of the Sacred Heart is contrary to liturgical regulation if the emblem is placed on the altar as if it were meant to represent the figure of Christ. As a symbol it is out of place on the altar, in the centre behind the throne, or directly over the tabernacle. The prohibition (31 March, 1887, n. 3673) is manifestly designed to preclude misapprehension, as though any mere symbol could claim the prominent attention of the worshipper where the reality of the Blessed Sacrament is to be the centre of all devotion. The crucifix indeed is not only permitted, but is prescribed to be there; for it marks the spot as the sacrificial altar and as such has a distinct and supplementary purpose, although even the crucifix is removed whenever the Real Presence is actually exposed for the veneration of the faithful. Other pictures or statues, directly behind the altar, of figures of saints or representations of the mysteries of religion are understood likewise to be supplementary, as indicating the titular or patron of the altar or church.

But the prohibition to place on the altar designs of the Sacred Heart as a symbol of the Divine Love extends only to the altar proper, and not to the decorations on the wall, nor to the ornamental antependium, nor the secondary furnishings of the sanctuary, because here there can be no misapprehension about the decorative purpose of the emblem.

THE ASSISTANT PRIEST AT A FIRST MASS.

Qu. It is customary to have an assistant priest vested in cope on occasion of the newly-ordained priest's first Mass, when the Mass is celebrated solemnly. I presume this is in harmony with the rubrics, or at least not contrary to them. But is it proper to have such an assistant priest when the Mass is only a low Mass?

Resp. The practice of having an assistant priest to attend the celebrant of a first Mass has the explicit sanction of the Sacred Congregation of Rites, for both solemn and private Masses. The only distinction is that at solemn Mass the assistant wears stole and cope, whereas at private Mass he wears only the stole over the surplice. (Cf. *Decr. S. R. C.*, 1 Dec., 1882, n. 3564; and 11 June, 1888, n. 3515.)

LA PRISE DU BON DIEU.

L'Eucharistie, a monthly of a half-hundred pages (published at Paris, 5 Rue Bayard, 4 fr. 50, for the United States), is an admirably conducted periodical which discusses the doctrinal, liturgical, historical, biographical, and practical phases of the worship of the Blessed Sacrament. There is a department of "Chronicles" and another of "Customs". From a late issue (16 July, 1912, p. 230) we take the following item:

Among the old customs which we should like to see preserved is one which greatly puzzles visitors to the parish church of Lucs-sur-Boulogne (Vendée), at the high Mass on Sundays. They are not a little surprised when, after the Gospel, they see approach the portly figure of the beadle ("un grave marguillier") who in his right-hand holds a plate ("sébille") and with his left holds wide open a gigantic and well-filled snuff-box. Every one of the faithful who gives a sou has the right to take a pinch of snuff.

The writer says that he has not been able to trace the origin of the custom of "cette prise du bon Dieu", but avers "qu'il existe depuis un temps immémorial dans la paroisse des Lucs, ainsi que dans presque toutes les paroisses du voisinage."

Criticisms and Notes.

COLLECTANEA BIBLICA LATINA Cura et Studio Monachorum S. Benedicti. Vol. I. Liber Psalmorum juxta Antiquissimam Latinam Versionem nunc primum ex Casinensi Kod. 557, curante D. Ambrosio M. Amelli, O.S.B., Abbate S. M. Florentinae, in lucem profertur. Romae, Ratisbonae, Neo-Eboraci, Cincinnati: Fridericus Pustet Bibliopola. 1912. Pp. xxxiv—175.

In their labors to restore the original reading of the Latin Vulgate, as it was given to the Church by St. Jerome, the Benedictine Fathers intrusted with the revision have had to examine numerous codices and MS. recensions containing the changes gradually made during fourteen centuries by the copyists of the earlier texts. The result of this examination led in the first instance to the setting apart of a number of critical versions and commentaries to aid them in making the proper selection of the text containing the best reading. What Paul de Lagarde attempted to do in order to secure a critical edition of the Septuagint, is now being done with much better success, owing to modern facilities of investigation, by the monks of St. Benedict under the leadership of PP. Gasquet, Amelli, Manser, Quentin, de Bruyne, Corney, Cottineau, Belasis, and other scholars of the same Order. The publication of these "adjuncts", which furnish a standing testimony to the care and intelligence with which the research in the restoration of the Hieronymian text is being pursued, constitutes the chief purpose of the *Collectanea Biblica.* Abbot Amelli's edition of the Book of Psalms in a reading contained in the so-called *Codex Casinensis*, is the first instalment of this collection to come from the press. In immediate preparation there are also a subsidiary edition of the Psalter, and the Gospel Codex of Sarezzano, to be edited also by Amelli; a glossary of the Vercelli Gospels, by the Abbot Gasquet; the Vatican edition of the *Codices Claramontanus* and *Palatinus*, by De Bruyne; and the *Psalterium Sangermanense*, by Quentin; besides these there are in preparation a number of MS. "Fragmenta" of interest to Bible students.

The above-mentioned *Codex Casinensis* is a MS. of 650 pages bound together in 42 fasciculi (quaterniones). The greater part of it is written in double column in Longobard and Gothic script, with ornamental initials. The first 573 pages contain the protocanonical books of the Old Testament and the New Testament, together with a Latin version of the Book of Esther according to the Septuagint. The Codex contains also four separate versions of the Psalter. The remaining 74 pages are devoted to a transcription of

St. Jerome's *De Interpretatione Nominum Hebraicorum*, and of the *Prologus et Liber Hebraicarum Quaestionum tam in V. quam in N. Testamento;* likewise the *Liber Locorum* in Latin after the Greek copy of Eusebius. Thereupon follows an anonymous treatise *De decem Temptationibus*, together with several tracts already known to scholars through the *Bibliotheca Casinensis.*

The Codex dates back to the twelfth century, and comes from the hands of two amanuenses. One of these was a certain monk named Ferro, as is proved by a comparison with other MSS. from the same hand preserved at Monte Casino, and dedicated to Abbot Theodinus, who presided over the monastery in 1166.

Of the four copies of the Psalter contained in the Codex the first is St. Jerome's translation from the Hebrew, made by him after he had prepared two separate revisions of the old Latin version of his day. These two revisions, known as the Gallic and the Roman Psalters respectively, occupy the second and fourth places in the Monte Casino Codex.

The third place is occupied by a version hitherto quite unknown. Dom Amelli attributes the same conjecturally to Rufinus of Aquileja, the contemporary of St. Jerome. The reasons which he brings forward to support his conjecture are creditable to his critical judgment and merit the impartial consideration of all scholars. Indeed his conclusions are much more logical and scientific than most of the hypothetical assumptions which the Higher Criticism as a rule is accustomed to assign to its sources. That the MS. antedates the sixth century is apparent not only from the vocabulary and literary style of the version, which indicate the use of an early African translation, but likewise from the corrections, which show that the reviser made his emendation after the Hebrew and the Hexaplar; and these have no parallel in any other known version to which they might be referred. The translator's aim was apparently much more conservative than that of either St. Jerome or those who followed him. The reviser's efforts to preserve the African text in its primitive form, so far as agreement with the pre-Masoretic text and with Origen's Hexaplar permitted it, are quite marked. This fact separates the present version from all other known Latin translations.

In assigning the probable authorship of the translation to Rufinus, Dom Amelli is not unmindful of the objections that may be drawn from the assertions of Isidore, Bede, and Rhabanus Maurus, who state that Jerome's translation was the first recognized attempt at a Latin Bible, a statement which might easily be understood to mean that they knew of no other version or that St. Jerome's version was the only one recognized in their time. Dom Amelli rests his

conjecture on more positive reasons. Among these must in the first place be reckoned the striking similarity in the use of words peculiar to the present version and used also by Rufinus. These are not merely what may be called the *hapaxlegomena* in the writings of Rufinus, such as *profectio* for *profectus* and *deliciare* for *delectare*, but also the almost constant preference of words like *sentire* and *sensus* for *intelligere* and *intellectus, copiosus esse* for *abundare*, and such words as *commanere, maliloquium, spretio, interanea*, etc.

Moreover St. Jerome himself appears to bear witness to the oddities of his quondam friend Rufinus as an interpreter of the Sacred Text when he writes (Epist. 106, n. 57) "nisi forte ἐξουδενωσας non putatis transferendum despexisti, sed secundum dissertissimum istius temporis interpretem, annichilasti vel annullasti, vel nullificasti, et si qua alia possunt inveniri apud imperitos portenta verborum". This fits in well with the peculiarities in the present Codex of the Psalter and the literary habits of Rufinus. The charge that according to St. Jerome himself Rufinus was ignorant of Hebrew, rests on too vague an expression of the saint, and Rufinus was not necessarily hindered from using the assistance of an interpreter in correcting the African version. At all events P. Amelli supports his theory not only with good reasons but with the modesty becoming the seasoned critic.

Students, alike of the Sacred Scriptures and of philology, will find abundant material to interest them in this hitherto unfamiliar version, and we may congratulate the Fathers of Monte Casino in having found such excellent interpreters as the editors of the *Collectanea Biblica* to give us the first fruits of the new revision of the Hieronymian Vulgate. The Appendix adds some notable critical apparatus to the interpretation of the new text, such as specimens of the *Psalterium Casinense critice juxta fontes examinatum*, and of the other versions represented in the Hebrew and in the Hexaplar; also the testimony of Tertullian, Cyprian, Arnobius the African, Augustine, Ambrose, and Jerome. There are several exquisite phototype reproductions of specimen pages from the Codex. We understand that the edition is restricted to five hundred copies, which, it would seem, will hardly suffice to fill the demand, considering the character of the volume. H. H.

EUCHARISTICA. Verse and Prose in Honor of the Hidden God. By the Rev. H. T. Henry, Litt.D. Philadelphia: The Dolphin Press. 1912. Pp. x–252.

The desire has often been expressed that Dr. Henry would put together in book form the many poems which he has contributed to

various periodicals and especially to the present REVIEW. The volume at hand contains the answer, at least in part, to this request —in part, for, as the title indicates, the collection is limited to poems pertaining explicitly or implicitly to the Blessed Sacrament: they are all "in honor of the Hidden God". The author's "occasional poems" that relate to other themes will, it may be hoped, be given a place in a future volume.

The book comprises seventeen original poems and one hundred translations (the original text is printed parallel with the English), including herein antiphons and psalms of Corpus Christi, hymns in honor of the Sacred Heart and the Holy Name. There are also translations in prose of the "Oratio Sti. Augustini", found in the Missal *post Missam*, and of the Blessing of the Vestments, from the Ritual. A scholarly as well as a highly interesting commentary supplements the collection.

So much for the gross anatomy of the volume. The reader will want to be told rather of its life, of the soul which the poet, its maker, has given to his work. If beauty is the *splendor formae* as well as the *splendor veri*, then are these poems a most vivid expression of the beautiful. The essential, "the substantial", form, which is their theme, gives them of course the objective unity which is the first constituent of beauty; but it is that "form" as caught by the poet's mind and moulded into manifold "accidental forms" which constitutes the variety that is the other no less essential element of beauty. Father Faber somewhere observes that to the non-musical the musician is a never-ceasing wonder. The same is true of the poet in the eyes of the unpoetical. That the intellect should seize the various forms and relations of a single thought is not the wonder; but that the imagination should create both the sensible symbols and the apt expression and at the same time catch the multiform varieties of the metrical movement that are best adapted to all the elements as well as most pleasing to the rhythmical feeling—herein lies the marvel.

Let us dwell for a moment on just this latter element, the metre, as furnishing some of that variety to which the charm of these poems is due. That the translations should be rich in this respect is less remarkable, when it is remembered that the originals have emanated from many singers. But take the author's own productions. There are in all seventeen original poems and barely two move to the same measure. By way of illustration, two stanzas from "A Christmas Carol" may be quoted here as exemplifying at once the variant movements and their adaptation to the thought and feeling. Notice how the opening lines of each stanza reflect the sense of joy and exaltation, while the following verses drop the

soul quietly into the restfulness of the twofold mystery of Bethlehem:

Nowel! Nowel! Angels bring
Tidings of the wondrous thing—
Whom the heavens and earth obey,
Christ is born for us to-day!
Angel forms and music fill
All the spaces of the sky:
"Glory be to God on high,
Peace to men of perfect will!"

Nowel! Nowel! Come and see,
While your hearts make melody,
Where the Holy Infant lies:
Feast your hearts and feast your eyes,
For the King is come again
To the longing sons of men.
But behold, the altar-stone
Is His manger, is His throne!

But beauty is not simply the splendor of form—inward and outward form, unity in variety—it is likewise the splendor of truth—truth, the harmony between mind and thing; between thing and mind—truth made resplendent by the colors and expression with which the poet's imagination and literary skill clothe his true ideals. That there should be exact conformity between the thoughts and the truths—whether of faith or of reason—embodied in these poems goes of course without saying. We refer here rather to the resplendence of that truth as increasing by its delicate conformance to its own ideal standard, that very substantial truth which it is meant to promote by rendering it beautiful. Take as an illustration "Love's Folly," and notice how "the fact truth" is uplifted to the ideal—the foolishness of God is shown to be wiser than men—while the symbolism employed, the allusions, the language, the movement add their own resplendence to both.

I.

The Light of Light, the King of kings,
His message of Salvation brings;
But in His Manhood none may trace
The hidden glory of His Face.

So, in the Fool's robe of white,
Doth Herod clothe the Light of Light:
In answering jest, the soldiers fling
A robe of red about their King.

Such is the fact truth, though idealized. See it now made resplendent through the symbol created by imagination:

II.

Behold, the God-Man comes again
Each day to be the food of men:
Love's folly stands again revealed,
For lo, His Manhood is concealed!

But now He clothes Himself instead
'Neath the white robe of wheaten bread;
And of His Precious Blood the sign
Is the red robe of chaliced wine.

The reviewer is sorely tempted to illustrate more fully this resplendency of truth by further quotations; but his space forbids. Besides, it is not fitting to anticipate the reader's own pleasure in this connexion. Rarely does one meet with a collection of poems each of which is so uniformly pleasing. There is none over which one does not want to linger, finding therein food alike for the intellect, the imagination, and the feelings. In this do these poems prove themselves works of genuine art that they meet with just proportion the demands of all the higher faculties. Head and heart, both are contented in them.

The foregoing remarks concern Dr. Henry's original poems. When we pass to his translations, almost all of which are of liturgical hymns and psalms, we are struck at once by the skill that has been able to bring out the thought and imagery of the original while retaining the metrical movement unchanged. Rightly the Angelic Doctor's majestic *Lauda Sion* is given the place of honor; and from it we take a parallel illustration:

Lauda, Sion, Salvatorem,
Lauda ducem et pastorem
In hymnis et canticis.
Quantum potes, tantum aude:
Quia major omni laude,
Nec laudare sufficis.

Praise, O Sion, praise thy Saviour,
Shepherd, Prince, with glad behaviour,
Praise in hymn and canticle:
Sing His glory without measure,
For the merit of your Treasure
Never shall your praises fill.

And so on throughout,—idea, sentiment, and measure move onward identically parallel. Or to borrow another example, from the translations of the Corpus Christi psalms, notice how perfectly the English measure reflects the symbolism of the "panting hart" in the "Quemadmodum desiderat cervus" (Ps. 41):

Quemadmodum desiderat cervus ad fontes aquarum: ita desiderat anima mea ad te Deus.

As a thirsty hart pants for the waters
That leap from the sod,
So is my spirit athirst
Unto Thee, O my God!

Sitivit anima mea ad Deum fortem vivum: quando veniam, et apparebo ante faciem Dei?

My soul is anhungered for God,
The Living and Strong:
O when shall I see Him, girt round
With His heavenly throng?

But this must suffice; though we must not omit to express our gratification at the fair setting which the bookmaker's art has given to the volume. The casket befits the gems; and one may feel that in presenting such a book to a friend the giver is equally honored with the recipient. F. P. S.

DE ECCLESIA CHRISTI. Antonius Straub, S.J., Theologiae in C. R. Universit. Oenipontana Professor. Duo volumina.—Oeniponte: Felicianus Rauch. (L. Pustet.) 1912. Pp. xcii—500 et 916.

There has been no dearth within recent times of scholastic treatises on the subject "De Ecclesia"; we need mention only Franzelin, Mazella, and Wilmers, all three, like our present author, members of the Society of Jesus. If there be a new call for the publication, at this time, of such ponderous treatments, it must be on the score of some new development of doctrine, or some novel exposition of the traditional teaching by the older theologians, who occasionally drew their conclusions from limited scientific material, apparently assuming that science had been exhausted by reason of revelation. Apart from the subject's intrinsic importance, which demands that the student of theology obtain a clear and full view of the great institution which is man's chief exponent and medium toward his final end, P. Straub believes that there are not a few matters which might receive additional clearness from scholastic treatment—"non solum ab adversariis impugnatae, sed maxime in ecclesia addubitatae, sive documentis hactenus parum observatis sive usu rationis theologicae opportuno luce nova illustrantur". Among the topics thus enhanced by fresh illustration and further documentary evidence are: the question of infallibility of the Apostles, independently of their call to the episcopate, and without prejudice to the primacy of jurisdiction of St. Peter (pp. 136, thes. VII); the subject of the St. Peter's Roman episcopate, which is to be considered as of a monarchical character excluding the jurisdictional power of St. Paul as Apostle of the gentiles. Our author holds strenuously to the proposition that "Sedi Romanae unitus est primatus ita, ut hinc avelli et alio transferri nunquam valeat" (vol. I, p. 447). In the matter of corporal punishment for the extermination of heresies the author vindicates the right of the Church to avail herself of the civil power; that is to say, he interprets the "potestas ligandi universalis" as comprehending the right to administer temporal and corporal punishment (vol. II, p. 9). In this connexion we may mention that he defends the Leonine genuineness of the famous "Epistula ad Turribium", which some writers have denied. In the chapter "De Magisterio infallibili Ecclesiae", when discussing the

infallibility of the Pope apart from an ecumenical council, the author vindicates as "ex cathedra" pronouncements the Syllabus of Pius IX, the Encyclicals of Leo XIII on the invalidity of Anglican Orders, and the recent "Motu Proprio" on Modernism by Pius X (vol. II, pp. 396-402). The writer's uncompromising attitude regarding the doctrine of the "temporal power" is in accord with his general views on the subject of the authority of the Pope. He maintains the necessity of the "temporal power" to the extent that it could not be relinquished by the Sovereign Pontiffs without violating the prerogatives of Papal Infallibility as defined by the Vatican Council: "ideoque nec licite nec valide dimittendus". This seems to us to state the case in a somewhat extreme form as a theological proposition. Allowing that the "temporal power" of the Popes is not only an expedient for the safeguarding of their spiritual independence, but even a necessity under given circumstances, would not the Pope, as interpreter of the Catholic mind at large, be at liberty, without violating any right, to relinquish the patrimony of St. Peter? For, just as the Popes received that patrimony originally, for the conservation of the interests of Christ's Church, for reasons either of expediency or necessity, might they not relinquish it, since the "temporal power" is not essential to the existence of the Church, but only necessary for the perfect fulfilment of her functions as mistress of the Catholic body?

There are other important and interesting questions in the field of theological discussion in which our author takes a decided position as compared with the attitude of others, who are accustomed to put their propositions in less absolute terms. There are also some exegetical difficulties, such as the interpretation of I Cor. 15: 51, in connexion with the question of the authenticity of the Vulgate, which the author solves in a way that appears to him more or less final. But the points we have singled out will suffice to indicate the trend of the work and those in which it, we would not say takes issue with other scholastic theologians, because that would not be quite true, but in which the author seeks to establish a definite line of orthodox reasoning for theological schools of to-day. To many of our theological teachers such a course may seem necessary as the only method to counteract effectually the tendency to minimize Catholic doctrine and conciliate the spirit of Modernism. On the other hand it seems to us that, whilst we should be very positive in regard to what is undoubtedly revealed and infallible doctrine, and whilst we should likewise lay great stress on that "pietas fidei" which accepts with reverence and an open mind whatever is implied as closely interwoven with the deposit of faith, it is not wise to strain by converting into dogmatic statements, all that commends itself ar

a corollary of a dogmatic proposition. Father Straub's method leaves the student in a quandary when he is confronted with the alternative of pronouncing a person a heretic or admitting him to the Sacraments, because of his opinions on topics on which a large number of theologians, including bishops and popes, might be found to differ from him, or would at all events allow a certain latitude to others, whatever opinion they might think the more safe.

Whilst we might differ in our judgment from that of Father Straub as to what is expedient for the teacher of Dogma, no one will be inclined to question the erudition of our author. Every page bears witness to his wide reading and indefatigable industry in recording the *dicta* of the learned, where he wishes to enforce the logic of his theses. As a text-book for theological schools the work is somewhat lacking in that didactic division which would enable the student to survey his matter at short notice and relieve him of the necessity of analyzing the lengthy pages which confront him without a break in his reading of a naturally trying Latin text. But few teachers will want to be without such a work as a reference book on the tract "De Ecclesia," though it be a type that defends orthodoxy in rather rigorous fashion. There is an excellent topical index covering eighty pages, at the beginning of the first volume, which will allow the student to refer to the author's views. One likes to fathom the limitations of orthodox teaching, especially in these days of uncertain and shifting pronouncements, when a new type of liberalism has invaded the field of theological teaching. The letterpress and general make-up of the two volumes are excellent.

THE TEACHER'S PRACTICAL PHILOSOPHY. By George Trumbull Ladd, D.D., LL.D. New York: Funk & Wagnalls. Pp. 339.

A book by ex-Professor Ladd on the application of philosophical principles to professional teaching can hardly fail to be both instructive and interesting. The author is a veteran in the field of philosophy. For many years he taught philosophy at Yale, and has enriched our language with a goodly number of works on that subject as well as on psychology as such. The fact that his studies carried him into the domain of experimental and physiological psychology (upon which branch indeed he was the first to produce a noteworthy treatise in English) added an empiric note to his speculation which kept it from any excessive tendency to apriorism and subjective metaphysics. Although by no means "scholastic", his philosophy is on the whole sane, in close contact with common sense, and contains much which a Catholic philosopher can both endorse

and utilize, as one may see in Father Maher's *Psychology* (Stonyhurst Series).

The book before us embodies lectures which the author delivered in Japan, Korea, and Hawaii during the year 1906-1907, modified, of course, and adapted to meet educational conditions in this country. A passage from the preface will serve to indicate the mental attitude that motivizes and characterizes the work. "In this country there has been slowly gathering the conviction that our system of education, from the public schools of primary grade to the Graduate and Professional Schools connected with our Universities, has not been productive, as it should be, of the right sort of men and women to conduct safely and wisely and righteously the affairs of Church and State. And there has been of late, and there still is, much discussion—some of it faultfinding and criminating—over questions of causes and remedies, and over the general problem of whether our recent movements have been progressive or retrograde." Dr. Ladd declines to discuss this question, declaring it to be his purpose rather to emphasize "the personal and moral elements" as indispensable requirements for any lasting success or progress, and expressing his belief "that the lack of discipline, through moral and religious motives and in accordance with moral and religious ideals, in the home-life, in school and in college, and in society at large, is the prime source of all our national evils as far as they are connected with the educative processes as now in vogue. He also believes that these evils are very deep and large at the present time and will be most difficult to cure or even greatly to abate under existing conditions such as those with which the individual teacher cannot readily cope." This is surely an obviously sane profession of faith and it, together with its implications, dominates the author's thought throughout. While the moral and religious elements of education are but lightly touched upon, where they do come to the front they are soundly if not thoroughly exhibited. The function, the equipment, the chief ideals of the teacher, and his relation to society and the State, these are the leading subjects developed; and into them the author has woven a large amount of solid truth and practical suggestion.

From what has been already quoted the reader may surmise that Dr. Ladd is no adulator of the "new pedagogy". As an illustration of independent judgment the following passage may be worth noting: "We have upset, or thrown into the melting-pot, many, many old things: we are discoverers and doers of a few things. But we have not really settled many important problems; much of our so-called pedagogy is painfully poor stuff, and is coming to be so regarded by the most sensible part of the public interested in edu-

cation. And just now one of the most hopeful tendencies in educational circles is to go backward, at least by a process of reflective examination, and consider anew in what respects we have been wise, and in what respects we have been foolish, in departing so far and so rapidly from the old-time system of education" (p. 271).

Thoughts equally sensible as this abound everywhere. In this lie the force and value of the book,—its sane estimate of actual conditions, and, within the limits of its scope, its practical suggestions. What especially is insisted upon is that the cure for the ills that afflict society—educational, political, what not—lies in the individual first curing himself. *Medice cura teipsum,* may apply equally to the teacher and the taught, as certainly does the *attende tibi et doctrinae.*

GESCHICHTE DER ALTKIRCHLICHEN LITERATUR. Von Otto Bardenhewer, Doct. Theol., Prof. Univers. Muenchen. Drei Baende: I und II—Vom Ausgange des ersten bis zum Beginne des vierten Jahrhunderts; III—Von Beginn des vierten bis gegen Ende des fuenften Jahrhunderts. Freiburg, Brisg.; St. Louis, Mo.: B. Herder. 1912.

The first two volumes of this monumental work by the veteran scholar and editor of Biblical and old Christian literature, Dr. Bardenhewer, were published in 1902 and 1903, and in recalling the item here we want to indicate that the work has lost nothing of its worth from the fact that the present volume is issued after a lapse of ten years. The student of Patrology will remember that a book on the subject was published by the same author in 1894, and translated into English by Monsignor Shahan, of the Catholic University. The latter volume, whilst giving the student a full survey of the field of old Christian literature, with the modern critical apparatus needed for present-day apologetics, does not include many interesting details helpful to a proper estimate of those early eventful periods when Christian doctrine and discipline developed into the lasting forms on which Catholic theology bases its precepts and teaching. Fessler and Nirschl had done excellent work in this field of Church history, but they have proved insufficient, in view of, during the last decade, the criticisms of rationalistic Protestantism by scholars of the type of Harnack, Krueger, and Loisy, not to speak of their numerous followers in England and America who, with perhaps less erudition but also less reverence for antiquity, have succeeded in forcing their opinions upon the present generation of religious-minded readers.

The scope of Monsignor Bardenhewer's work is of course readily understood. It differs from the author's *Patrologie* only inasmuch

as it enters on questions of greater detail. Considering the importance which the study of early Christianity plays in the apologetics of to-day, such a treatment of the Church's beginnings is of immense value to the theologians. Beginning with Jerome, who, in his *De viris illustribus*, lays as it were the foundation of patristic history, the author gives in the first place a full repertory of the literary sources and commentaries on the subject. This introductory portion, intended merely for orientation, is followed by an examination of the ecclesiastical literature itself, from the Apostolic writings down to the end of the fifth century, including both Eastern and Western authors, with the exception of the Syrian Church, to which Dr. Bardenhewer expects to devote special attention in the next volume.

The earlier part of the history of Christian literature, from about A. D. 120, is divided into groups dealing with apologetic, polemic, and domestic Church literature respectively. The third century opens with what is styled the theological science period of the patristic age, in which the schools of Alexandria, of Syro-Palestine, and of Asia Minor, exercise their distinct and mutual influence on the formulating of doctrinal discipline. These are followed by the so-called Africans of the West, Tertullian, Cyprian, Arnobius, and Lactantius. Next come the Roman and other Western writings, among which are included the acts of the martyrs from the middle of the second to the opening of the fourth century; likewise the Jewish writings which were subsequently incorporated in the distinctly Christian literature.

The third volume, with which we are at present more especially concerned, opens with a period when the external relations of the Church began to admit of a new development of ecclesiastical and theological science. The East had, indeed, hitherto been in advance of the West. A close study of the Alexandrine and Egyptian writers reveals an independence of all Latin influence, whilst the apologists of Rome and those of Spain and Gaul constantly avail themselves of Greek sources. The same is true of Asiatic writers, such as Basil, and the two Gregorys, Nazianzen and Nyssa, and Amphilichius of Iconium. It is also true of the schools of Antioch and Syria. Whilst the Greek writers of this period were nearly all translated into Latin, none of the Latin authors, with the exception of Jerome and Rufinus, was turned into Greek. But if Eusebius of Vercelli, Paulinus, Hilary, Ambrose, and Prudentius were zealous in interpreting the fruits of Oriental Christian genius to the Latin scholars that flocked to the academies of Christian teachers, after the edict of Constantine and Licinius had opened a way to the new culture, they also added valuable treasures of distinctly

Christian genius to the inheritance bequeathed them from the East. This is particularly noticeable in poetry. Herein the Latin far surpass the Greek writers of the fourth century. From Spain and Gaul the fairest fruits of Christian letters are furnished by Juvencus, Ausonius, and Prudentius, names with which those of Pope Damasus, Paulinus of Nola, and the Illyrian Niceta of Remisiana, readily associate themselves in the mind of the student of Christian hymnody. The volume ends with St. John Chrysostom in the Oriental Church and with St. Jerome in the West. It leaves the great figures of Cyril of Alexandria, Theodoret, Augustine, Leo the Great, John Damascene, and the two Gregorys of Tours and Rome, as well as the Syrian writers above referred to, for the fourth and last volume. We trust the venerable author will be enabled to complete the work at an early date, thus filling a gap not otherwise supplied in Herder's admirable *Theologische Bibliothek*.

H. H.

THE NEW PSALTER AND ITS USE. By the Rev. Edwin Burton, D.D., and the Rev. Edward Myers, M.A., of St. Edmund's College, Old Hall. Longmans, Green, and Company: New York, London, Bombay and Calcutta. 1912. Pp. 259.

A book on the new Psalter comes opportunely in the series of manuals comprising the "Westminster Library" for priests. In it we find not only a terse and satisfactory explanation of the rubrics which accompany the recent Apostolic Constitution "Divino afflatu" and which change the old form of reciting the Breviary, but likewise a practical exposition of how the new legislation adapts itself to the traditional rubrics. This latter feature has the advantage of showing both the method of priestly prayer in the Church, and also the rationale thereof.

The chief purpose of the volume is of course, as is pointed out in the preface, to set forth the manner of following the new rubrics. Although these are very explicit and in themselves "a good specimen of careful legal draughtsmanship, terse, yet clear, and with not a word to spare", these very qualities, whilst recommending them from the technical point of view, are apt to render the due appreciation of their contents somewhat difficult to those whose active duties make a careful study of their technicalities impossible. At the same time the young cleric who takes up the Breviary for the first time finds here the necessary indications how to go about reciting the Divine Office. In short we have here a brief history of the Breviary, of its gradual development as a canonical prayer, of the methods adopted from time to time to keep it within the lines of its original

purpose as a rule of worship and spiritual discipline, and finally a succinct interpretation of the rubrics which direct the manner of its recital in private and in public.

The arrangement of the contents follows the logical order, giving first the text of the Constitution "Divino afflatu", with a brief analytical introduction; next, a short history of the chief reforms that have been undertaken since the formation of the Breviary down to the latest ordering of the Pian Psalter of 1911. A separate chapter deals with the distribution of the Psalms and the order of the various parts of the Canonical Office. The latter half of the first section explains the peculiarities of the calendar and the incidental variations in the hymns, lessons, and prayers. Part two teaches the use of the Roman Breviary, giving first the framework of the Office and then a detailed series of directions for each of the Hours. The volume has a good alphabetical index for practical reference.

A PRACTICAL GUIDE TO THE DIVINE OFFICE. By Andrew B. Meehan, St. Bernard's Seminary, Rochester, N. Y. John P. Smith Printing Company: Rochester, N. Y. 1912. Pp. 182 with Supplement.

NOTES ON THE NEW RUBRICS AND THE USE OF THE NEW PSALTER. By the Rev. Arthur J. Hetherington. Burns & Oates: London. 1912. Pp. 56.

These two manuals are much alike in purpose, scope, and structure. They explain the new Office in a clear and concise manner. They are printed in good readable type. The American version has the advantage of entering more fully into certain details that are likely to help those who say the Office for the first time. In addition it has a helpful index, which is an aid to the priest in case of practical doubts as to the bearing of certain rubrics. Even those who are quite familiar with the Breviary will derive much profit from the historical and liturgical indications touching certain portions of the canonical prayer which are to be found in both of these books.

DE PROCESSU CRIMINALI ECCLESIASTICO. Usui scholarum et judicum in curiis ecclesiasticis accommodavit Dr. Franciscus Heiner, auditor S. R. Rotae. Latine vertit ac denuo edidit Dr. Arthurus Wynen sacerd. Inst. a Ven. Vinc. Pallotti fundati.—Fridericus Pustet, Pont. Bibliop. : Romae, Ratisbonae, Cincinnati, Neo-Eboraci. 1912. Pp. 227.

A work of this kind from the hands of a member of the Rota gives assurance of being not only accurate in its statements, but also prac-

tical in its application of the rules laid down for ecclesiastical trials, so as to avoid those interminable digressions that are commonly found in books of legal interpretation. Accordingly we have here a succinct exposition of the functions of the various officers employed to test the merits of charges brought against a priest on criminal or on administrative grounds; the methods to be observed in trials of this kind; the rights of appeal; and the process of executing the sentence. There is of course an introductory chapter which briefly outlines the scope and effect of legal or criminal procedure against clerics, indicates the necessary qualifications of the personnel, and the value of documentary evidence in such cases. The third part of the book treats of extraordinary procedures in cases of heresy, solicitation, suspicion, and dismissal from religious institutes. The subject of *Amotio administrativa,* though hardly implied in the title of the book, is nevertheless dealt with together with the exposition of the Decree *Maxima cura.* An appendix gives the required formulas for instituting a trial and there is a good alphabetical index.

Since the present work is not merely an addition to Droste's *Canonical Procedure* edited in English by the present Archbishop of Milwaukee while professor of Canon Law, in 1887, but in large measure supplants the legislation of the Instructio S. E. et Reg. of 1880, on which Dr. Droste commented, it would be desirable to have an English translation of the present volume.

COURS PRATIQUE DE PSALMODIE VATICANE d'après les données du Cantorinus Romain. Sémiographie S 4 6 * 4×2, complète et unique pour toutes les formules. Par l'Abbé Jos. Ant. Piérard. Rome, Tournai: Desclée & Cie. 1912. Pp. 68.

The author, who is Curé de Sommerain (Houffalize-Belgique), signalized his long and deep study of the art of chanting the Psalms by issuing, four years ago, a *Psautier-Vespéral*, with a new and ingenious method of indicating the places of the mediation and closing cadences, etc., of the Psalms in the various tones and endings in which they are to be sung. This work he is developing into a complete "Psautier Paroissial," but finds it desirable, because of a recently published imitation of his system of signs, to precede the publication of the larger work by the present practical course in psalmody. The semeiography (S 4 6 * 4 × 2) looks cabalistic, but is a simple series of signs constituting a unique and sufficient formula for the desirable indications, in chanting, of the notes of preparation of cadences, and of the cadences themselves, for all the tones and for the different ways in which the tones are to be sung (solemn, ferial, paschal, etc.). A very interesting part of the pamphlet is

the historical review of the systems adopted to popularize, by facilitating the method of singing aright, the psalmody of the Church, and the genesis of the author's own system (pp. 49-67).

H. T. HENRY.

Literary Chat.

The Pustets are announcing the new *Missal*, in various sizes, to harmonize with the recent decrees reforming the canonical Offices. It contains, of course, all the proper feasts.

The Church and Social Problems by Father Joseph Husslein, S.J. deserves more than a passing recommendation to priests. No pastor in any of our "laborers' districts" can, without gross neglect of his duty to instruct and warn his people, pass over the exposition of the insidious doctrines which go under the name of Socialism, and which foster discontent in the home and disruption in society.

The learned Franciscan, Augustinus Gemelli, has published a fourth and newly revised edition of *Non Moechaberis*, reviewed by us last year. It is the first volume of his projected work "Quaestiones Medico-pastorales." The author, who has the gift of treating a delicate subject with the skill of an experienced physician, and with the discretion of a devout priest, announces the solution of some intricate moral problems in his forthcoming volume, *De psycho-pathologia pastorali.* (Florentiae: Libreria Editrice Fiorentina—Fr. Pustet.)

The Rev. Joseph McSorley, of the Paulist Fathers in New York, who has been much interested in the Italian mission of that city, is about to publish an *Italian Grammar and Exercise Book*, especially designed for the use of priests in their care of souls. The purpose is to condense the needed information for a priest who wishes to hear confessions, instruct in their religious duties, and console in sickness the Italian immigrants who have no priests of their own nationality to attend them or supply their spiritual needs.

Some years ago, in discussing in THE ECCLESIASTICAL REVIEW the question of the proper pronunciation of Latin, we pointed out that Latin is for Catholics not only a scholastic and liturgical tongue, but also a living language universally used as the recognized medium of current legislation and of communication between the official heads of the Church and their subjects. Hence the usage of the Roman See should be the determining factor in Latin pronunciation, just as much as the French Academy or the standard usage of literary centres in England, Germany, and Italy, determines the pronunciation of their respective tongues. Now the Holy Father in a Letter addressed to the Archbishop of Bourges in France emphasizes the same fact and expresses the desire that the present Roman pronunciation be adopted throughout France. The reasons given apply equally to other countries.

Helene Stummel, whose successful efforts in bringing about a widespread reform in church vestments are recognized throughout Germany, has edited a much improved form of Toennissen's *Fingerzeige für Paramenten-Vereine.* The manual of sixty pages treats briefly of the altar furnishings and the making of altar linens and vestments for the use of the ministers of the sanctuary. There is also a section on the method of preserving the sacred vestments and vessels. The book has numerous illustrations for the correction of the unecclesiastical and in many respects tasteless forms of our sacred vesture. (Fredebeul und Koenen: Essen-Ruhr, Germany.)

In connexion with the subject of Christian art in Germany we would direct the attention of students in that field to the publication of a new version of Albrecht Duerer's Writings under the title of *Duerer's Schriftlicher Nachlass*, edited by G. A. Weber, the author of a Life of the artist. The book contains chronicles, letters, verses, diary notes of Duerer's journeys, and his observations on religion and art. (Fr. Pustet and Co.)

Father Reginald Buckler's *Studies in Religious Life*, which have been published within the last few years, show that the author's aim is to popularize the scholastic teaching of the Angel of the Schools. Although he takes his illustrations from the wide range of Patristic as well as Scriptural lore, everywhere he emphasizes the principles that underlie the aim at perfection. In charity we get the motive principle which rules all the powers of the soul and thus shapes all the other virtues. *Spiritual Perfection through Charity*, the latest of Father Buckler's books, offers an antidote as well as a contrast study to the spirit of mere philanthropy or altruism, which absorbs the qualities of the spiritual life that should make for the love of God as the first and last end of man (Benziger Bros.).

The Rev. G. C. H. Pollen, S.J., who translated Mgr. Batiffol's *Credibility of the Gospels* (see ECCL. REVIEW, August, 1912), has published an Appendix to the volume, in view of the recent decisions of the Biblical Commission with reference to the authorship and authenticity of the Synoptic Gospels. Father Pollen explains the author's attitude, which was to vindicate the historicity and authority of the Gospels, without deciding the question of priority or of sources (Longmans, Green, & Co.).

An interesting study of the relation of Tatian's Diatessaron to the Western text of the Gospels, which Von Soden and Vogels have attempted to connect, thereby hoping to solve definitely the "complex phenomenon which remains the only true riddle in the history of the text", is published in the July number of the *Revue Bénédictine*. The writer, Dom Chapman, O.S.B., shows conclusively that the labored demonstration of the German scholars rests on the assumption of the existence of an early Greek version of the Diatessaron, for which there is not the slightest proof. The first suggestion of the existence of such a version was given by Victor of Capua (540-546), who appears to have used some such codex when writing his Codex Fuldensis, although it is by no means certain that his copy was not a Latin version. It is quite incredible that for 350 years nothing should have been heard of such a version, especially when it is claimed that it exercised an extraordinary influence upon the actual correction of the Gospels. In truth Dom Chapman shows from the harmonistic reading of Marcion, who antedates Tatian, that the Western text of the Gospels was in existence before either Marcion or Tatian. The learned Benedictine's own conclusion regarding the Western text is that it does not actually present a harmonious reading and that the attempts to harmonize it have simply failed.

A work of much value in connexion with a subject which fortunately, though not without occasional abuses of course, is enlisting more and more the attention of legislators, philanthropists, and charity-workers, has recently been published under the title of *Progress and Uniformity in Child-Labor Legislation* by William F. Ogburn, Ph. D. It is a remarkably thorough statistical study of legislation enacted by the various States of the Union, covering a period of about thirty-one years; and shows by exact measurement what approach is being effected toward uniformity. It brings together data drawn from some 800 to 1000 volumes of statistics, each volume containing an average of 500 to 600 pages. The data thus gathered represent about 500 enactments. The monograph contains information of moment for the clergy, who are often obliged to know just what statute law has to say about the limitations of child labor. The volume is No. 121 of the Columbia University Studies (Longmans, Green, & Co., New York).

Although the coal bins of Mother Earth are still well stored with the precious fuel (Europe alone possessing some 700 billion tons and America about as much, to say nothing of other parts of the globe), the supply is not inexhaustible, seeing indeed that not far from a billion tons are being annually consumed and with the growing consumption the extraction becomes more difficult and consequently more expensive. None of us need feel chilled at the prospect of the coal scuttle being forever unfillable. All the same the problem does confront the mind of man, what he is going to do, not so much to keep warm, as to keep his machinery, his wheels and things, a-spinning. To the newish science of photo-chemistry the problem appears to admit of a fairly easy solution. Get your heat out of plants where the sun's rays are being stored up all the time, just as they were ages ago in the carboniferous days when the coal measures were forming. The possibilities of this process and somewhat of its methods are developed in a highly interesting way by Prof. Giacomo Ciamican of Bologna in a lecture delivered before the International Congress of Applied Chemistry, held in New York, 11 September. The paper may be found in the issue of *Science* for 27 September. The matter is too technical to be discussed here; but it is extremely alluring to the imagination. Even the sober scientist indulges his readers with a glimpse of the possible future. The tropics will then be the favored places where cunning human devices will draw from the luxuriant vegetation a vast supply of solar energy. But even "on the arid lands there will spring up industrial colonies without smoke and without smoke stacks; forests of glass tubes will extend over the plains and glass buildings will rise everywhere; inside of these will take place the photochemical processes that hitherto have been the guarded secret of the plants, but that will have been mastered by human industry, which will know how to make them bear even more abundant fruit than nature, for nature is not in a hurry and mankind is. And if in a distant future the supply of coal becomes completely exhausted, civilization will not be checked by that, for life and civilization will continue as long as the sun shines! If our black and nervous civilization, based on coal, shall be followed by a quieter civilization based on the utilization of solar energy, that will not be harmful to progress and to human happiness." The prospect will encourage those who shiver for their shivering posterity.

The *Hibbert Journal* is always full of suggestions—good sometimes, oftentimes otherwise. It rarely contains such definite statements of truths favorable to the Catholic Church as it does in the article in its current issue, on French Catholics and Social Work. The writer, Mr. Henry V. Arkell, "who has passed the last twenty years in Paris as a newspaper correspondent," and may therefore be presumed to speak from personal experience, states some facts that are both interesting and hope-inspiring. He describes impartially the governmental persecution that left the French Church in 1906 "absolutely denuded of everything. No congregations, no schools, no funds, no salaries, no church buildings, no church treasuries, no seminaries, no residences for the clergy, no rank, no position. In exchange, however, there was the gift of Liberty."

What efficient use French Catholics have made of this "gift" he shows by means of eloquent figures. For instance, he says that about 400,000 French fathers belong to the associations of *Pères de Familles*, organized to protect the faith of their children frequenting the State schools. Again, "in the past few years 450,000 Parisians have been won over to the Church, who before lived without any kind of religion."

Once more, "it was confidently anticipated by the adversaries of the Roman Catholic Church that few young men would be found disposed to become candidates for Orders once the Separation was a *fait accompli*. Undoubtedly there was reason for this conjecture, for vocations had fallen to a very low ebb in the two or three years that preceded the abolition of the Concordat.

But here again there was a great surprise. Last year, for example, the candidates for the priesthood seeking admission into the Paris Grand Seminary more than doubled the contingents of previous years. Strange to say, these vocations are not confined to youths, but include those of already-formed men, men of culture, who, whether from disappointments or from disgust of the world (!) prefer to devote themselves to the ecclesiastical career. As far as may be judged, there is no longer any real disquietude in episcopal minds on the point of priestly recruits" (p. 89). Mr. Arkell notes many other signs of vigorous activity in France.

How well that activity is being organized is indicated by the multiform movements of the *Action Populaire*, of whose social and literary energy some mention was made in our last issue. The September number of *Le Mouvement Social*, an international Catholic review, reflects the highest order of thought and sense. (Reims, Action Populaire; Paris, Lecoffre).

But while the literature on topics social grows apace, that on theology shows no signs of falling off. New works are constantly dropping from the press and the older are being reëdited. Thus we have quite recently *Le Mystère de la Très Ste. Trinité* by the well-known theological and philosophical Dominican, Père Hugon—a solid, but a characteristically luminous treatment of the theology of the Church's doctrine on the Blessed Trinity. It follows the same method as the author's previous work on the Redemption.

Au delà du Tombeau is a very clear treatise on Heaven by a French-Canadian priest, Père Hamon, S.J. "The book is addressed especially to working people, to the poor, to all those who have but a very modest share in the joys and pleasures of earth." It has just appeared in a third edition.

The Chevalier de Beauterne's well-known monograph on Napoleon's religious beliefs (*Sentiment de Napoléon Ier sur le Christianisme*) has recently been revised for the second time and is now reëdited by M. Ph. Laborie. The fact that this is the fourteenth edition argues well for the merits of the work.

Jeunesse et l'Idéal by the Abbé Henri Morice is an inspiriting book for youth. *Le Salut assuré par la Dévotion à Marie* is a small booklet that will help to piety; and *Les Apprêts du Beau Jour de la Vie* by the Abbé Fliche consists of "conversations", which contain instructions and exhortations, illustrated by stories, for first Holy Communion. All the foregoing books in French are published by Pierre Téqui, Paris (Benziger Bros.: N. Y.).

Father Kress knows what is needed by the people in the line of practical literature and he knows how to produce it. Amongst our continually multiplying books on Socialism his *Questions of Socialists* still holds its place of distinction. *The Red Peril* is another more recent booklet of his, and contains five lectures on the economic and moral aspects of Socialism. *Thy Kingdom Come* is another pamphlet, the aim of which is "to demonstrate the Catholic rule of faith and at the same time to remove the objections that hinder most Protestants from accepting the faith". Both are useful little brochures, time-savers alike for priest and people. (Each sells at $5.00 per hundred copies at the Ohio Apostolate, Cleveland.)

Amongst other brief practical books of instruction mention should be made of Father Frasinetti's *Short Treatise on Confession and Communion*, prepared especially for the Laity—a clear, solid little treatment of an ever important subject, published by the Sentinel Press, New York. From the same Press we have *The Eucharistic Way of the Cross*; also *Special Devotions for the Pupils of Catholic Schools*, a neat little manual of sensible prayer for every-day use.

Little Mass Book by the Right Rev. Mgr. J. S. Lynch, D.D., will be found to help children to assist devoutly at the Holy Sacrifice. It is published by Benziger Brothers, who also reprint the well-known brief *The Way of the Cross* by a Jesuit Father.

Dogmatic Canons and Decrees (Devin-Adair Co., New York) is a collection of the principal Decrees of the Council of Trent bearing on the subject of faith, the Scriptures, sin and justification, the Sacraments, Purgatory, the invocation of Saints, and Indulgences. To these are added the Definition of the Immaculate Conception, the Syllabus of Pius IX, and the two dogmatic Constitutions of the Vatican Council on the Catholic Faith and the Church of Christ. The English translations of these documents are those of Canon Waterworth (Trent), Cardinal Manning (Vatican), and Cardinal McCabe (Syllabus). The print is large and clear and there is an index to the contents of the volume.

On Union with God is the title of a handsome little volume of the Angelus Series. (Benziger Brothers.) It is a translation of a treatise by the great Dominican teacher of the Angel of the Schools, Blessed Albert the Great; with notes by Fr. Berthier, of the same Order. The excellent translation is made by a Benedictine of Princethorpe Priory.

Reference has repeatedly been made in these pages to the *Rivista di Filosofia Neo-Scolastica,* a splendid quarterly review in Italian answering to the *Revue Néo-Scolastique* of Louvain. Following the example of its French companion it likewise is publishing an extension "library" (*Piccola biblioteca scientifica della Rivista di Filosofia Neo-Scolastica*), three recent numbers of which are before us: 1. "Recenti scoperte e recente teorie nello studio dell'origine dell'uomo"; 2. "Le Leggi dell'Eredita"; 3. "Il Psicomonismo". They are brief studies, neatly made and well printed, and sell at 0.75 lire (fifteen cents). When we say that they are written or edited by P. Agostino Gemelli, O.F.M., the indefatigable and up-to-date scientist, apologist, and philosopher, ample assurance is given of the solidity and timeliness of these little volumes (Florence, Libreria Edit. Fiorentina).

The current issue of the bi-monthly *La Ciencia Tomista,* edited by the Spanish Dominicans, contains the concluding article of a series on the celebrated *Salamantican* theologian, Victoria. The article is devoted to the bibliography of his works, printed and manuscript, and will be useful for students of Thomistic theology (Madrid, Santo Domingo et Real).

Progress—What it means, by Mrs. Randolph Mordecai, is a remarkable book in this that it condenses the gatherings from a wide field of reading and observation into something like epigrammatical lessons for the purpose of correcting current but false views on the subject of religion, education, and social activity. Practically the author demonstrates the truth of the paradox that success is not the gauge of progress. Her defence of the principle that Christian culture is a process of evolution toward true freedom, and her apology for the emancipation of womanhood, are full of suggestive thought. Here and there we find statements which, if they are to be taken literally, would need modification, if not correction. Thus, it is hardly historically true that "virginity and celibacy was the ruling practice of the early Christians to such an extent that it had almost threatened their extinction." If some writers have used phrases that give this impression, it was an exaggeration intended to emphasize the appreciation of celibacy as a fruit of Christian asceticism. No doubt the evidences of virginal sacrifice in the days of Christian martyrdom account for, without however justifying, the impression. In like manner expressions like "woman was the first creature in all the creation to fall" would lose nothing of their force by being more accurately stated, since the fall of the angelic creation prior to man's fall is a doctrine of Christianity.

But withal, this is a volume to supply food for thought and material for instruction (B. Herder).

Of Eucharistic publications we commend from amid a large number of recent books the new edition in two volumes of Father Dalgairn's *The Holy Communion,* edited by the Oratorian Father Allan Ross. He writes a very instructive preface to the new edition, in which he explains the position of the author toward frequent Communion in the light of the recent Decree on the subject. Another excellent book on the subject is *Im Zeichen der Zeit,* written as a festal offering on occasion of the Vienna Eucharistic Congress, by the Jesuit Father Alois Schweykart (Pustet, Innsbruck). It consists of thirty-two Conferences dealing with the devotional, educational, and social aspects of the Blessed Eucharist and devotion to the Sacred Heart.

The American Catholic Historical Society (Philadelphia) has combined with its quarterly *Records* the publication of the "American Catholic Historical Researches," which the late Mr. Martin I. J. Griffin conducted with remarkable editorial skill and industry for many years. Dr. William L. Griffin, like his father, is a devoted member of the American Catholic Historical Society and one of its Board of Managers. This, as well as the fact that Mr. Oliver Hough, of the Committee on Historical Research, and the Rev. Edward J. Curran, a member of the same Committee, are actively responsible for the publication, give prospect of the *Records* becoming in its new series one of the most valued publications for priests and the educated laity.

Pastor Bonus, a monthly publication for the clergy of Germany, ably edited by Dr. C. Willems, Professor of Theology in the Ecclesiastical Seminary of Treves, has just entered upon its twenty-fifth year of useful propaganda in pastoral and ecclesiastical science. Founded by the late Prof. Einig, whose theological writings bear witness to his wide erudition and stainless orthodoxy, the magazine has maintained its high reputation up to the present under the management of Dr. Willems, to whom as a brother laborer in the field of ecclesiastical letters " ut ecclesia aedificationem accipiat " we extend our hearty congratulations.

The *Librairie S. François* (Rue Cassette, 4, Paris) is making commendable efforts through its publication of the *Bibliothèque de Propagande Franciscaine* to extend the spirit of Franciscan devotion, and enlarge the activity of the Tertians in every sphere of religious and domestic life. We have before us half-a-dozen *Manuels* by P. Eugène d'Oisy, all serving in different ways as incentives to devotion and as attraction to the Order. Translations of these booklets would no doubt disseminate the virtues for which the Seraphic Founder laid very deep foundations in his Rule, virtues never needed more than now.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

EUCHARISTICA. Verse and Prose in Honour of the Hidden God. By the Rev. H. T. Henry, Litt.D., Overbrook Seminary. Philadelphia: The Dolphin Press. 1912. Pp. x-252. Price, $1.25, *net.*

JESUS CHRISTUS. Sein Leben, sein Leiden, seine Verherrlichung. Von R. P. Berthe, C.SS.R. Uebersetzt von Dr. Wilhelm Scherer. Regensburg, Rom, New York und Cincinnati. Fr. Pustet & Co. 1912. Pp. 558. Price, $1.75.

THE EUCHARISTIC WAY OF THE CROSS. By the Venerable Pierre J. Eymard, Founder of the Congregation of the Most Blessed Sacrament. From the seventh French edition. New York: Fathers of the Blessed Sacrament, 184 E. 76th St. Pp. 24. Price, $0.05; $3.00 per hundred.

SPECIAL DEVOTIONS. Compiled for the Pupils of Catholic Schools. New York: The Sentinel Press. 1912. Pp. 180. Price, $0.15; $10.00 per hundred.

SHORT TREATISE ON CONFESSION AND COMMUNION. Prepared especially for the Laity by Joseph Frassinetti, Prior of St. Sabine, Genoa. New York: The Sentinel Press. Pp. 77. Price, $0.05; $4.00 per hundred.

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